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MAHA-BHARATA OR KARMA - YOGA.



The Second Volume of the Permanent History

OF

Bharata-Varsha.

BY

K. Narayana Aiyar B. A.,

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CORRECTIONS.

PAGE	LINE	FOR	READ
iv	1	case	ease
v	19	furnshed	furnished
vi	21	uunmitigated	unmitigated
xxiii	4	Itinasas	Itihasas
xxiii	23	bihly	highly
xxxviii	31	patiene	patience
xxxi	12	even	even
xxxii	15	in	to
xlix	12	then	than
xlix	23	leis	lies
l	7	treachery	treachery
l	27	selectd	selected
lv	10	difinitions	definitions
321	24	existinct	extinct
322	11	of of	of
224	13	interpereters	interpreters
325	4	peculiarties	peculiarities
352	5	diseribed	described
355	1	divinty	divinity
359	29	which	with
361	1	allegged	alleged
363	23	Vade	Vide
405	29	Parja	Praja
408	27	critises	critics
412	2	suubstratum	substratum
415	28	woule	would
418	23	satisfaction	satisfaction
419	19	ingnorances	ignorances
423	19	climinated	elimination
423	26	रूपमैश्वर	रूपमैश्वरं
427	19	concealig	concealing
430	11	orrect	correct

PAGE	LINE	FOR.	READ
432	5:	disrespest	disrespect
442	8	विवै:	विषै:
458	2	avove	above
458	26	coception	conception
467	31	nd	and
471	15	uiverse	universe
490	9	subject	subject
494	24	meani	mean
494	25	o	of
505	27	prescribed	prescribed
505	31	sympathetic	sympathetic
508	20	पञ्चै	पञ्चै
517	31	riginated	originated
522	20	musts	must
528	9	Kshetriya	Kshetregna
538	28	or the	the
549	13	from	form
549	25	रानर्क्ष	रनिर्क्ष
550	10	partia	partial
562	2	कूजर	कुजर
578	23	मायवि	मायावि
581	31	वपस्म	वर्त्म
604	12	information	informations
615	24	Dhama	Dharma
616	22	actians	actions
641	28	ths	the
647	23	peiod	period
649	25	ceiticism	criticism
657	18	analised	analysed
661	16	मेन	मेने
671	9	Avykta	Avyakta
673	26	coplet	couplet
677	12	वासिन:	वासिन:
691	24	acpearing	appearing
695	11	mamely	namely
703	27	invo - volutionists.	involutionists

P R E F A C E .



This book is the second and the concluding part of volume II on the Maha-bharata or Karma Yoga. It is in continuation of part I and its pages are numbered accordingly. A prefatory introduction is furnished in part I extending to 38 pages, and a separate one at the beginning of this book is unnecessary and uncalled for. That this book commences with the Bhishma Parva is a mere matter of accident rather than of intention. Besides, the Bhagavat-Gita with which the great Parva starts, is provided with a scientific introduction within the text itself containing nine full chapters now virtually overlooked, ignored or unseen, by every variety of interpreter and critic of the sacred Gita.

2. The main object of this essay is only to set before the reader the ordained method and principle of interpretation of our sacred literature as a whole, the unfortunate neglect of which for some time past, has brought on the necessity for self-preservation and self-defence against ruinous patronages and destructive attacks. The degradation of the literature and the deterioration of the religion quickly and conveniently crept in, at the cursed hour and point of life, when the method of interpretation divided itself; and in course of time, as a matter of natural consequence, Philistinism and prejudice began to reign supreme. The single and the only right method always and unmistakably led to the highest and noblest regions of religious attainment, while the mistaken ones, inevitably conducted to the miserable precincts of the lunatic assylum and to the slaughterous quarters of tyranny and cruelty.

3. That the prevailing interpretation is anything but the right one, we have been all along trying to prove at every step, and place as clearly as possible before our beloved readers. Our complaints had therefore, to be unavoidably, though unwillingly, directed, against every variety and grade of misinterpretation. It is perhaps cowardly to conceal or deny the fact that even the spirit of this sincere and earnest complaint has been pitifully misunderstood among some of our readers; and it is therefore desirable to explain ourselves clearly and distinctly with regard to our exact attitude in this feeble essay. For the sake of logical simplicity and clearness, we may generally classify misunderstanding here into two divisions, namely, passive and active; the former includes the majority of the innocent public who acquiesce in the prevailing interpretation through incompetency or indifference or both, and the latter comprises all the varieties of interpreters as well as critics and reviewers, although no clean-cut demarcation is possible here, as some of them too often transgress their confined limits. The interpreter sometimes adds to himself the functions of the critic and vice versa. The modern Pandit must by all means be acknowledged as the direct and recognised interpreter of the day. He leaves the rest within the tethering of his leading strings and is therefore the master architect of all the existing confusions. There are two grades in this class known as the Pundit and the Vedantin, both studying the literature independently and interpreting somewhat differently. There are similar varieties among the critics also, besides the differences of locality such as indigenous and foreign. Some critics scrutinize and review the texts from historical point of view, others from archæological, social or philological points, according to their own professed vocations or preconceived notions. To this active division, we must

add a separate species, who, though virtually fall not under the class of interpreters or critics, cannot be disposed of by placing them in the passive division. There are active admirers of the interpreters as well as of the critics, mostly in cultured circles, who pretend to take a warm interest in all that pertains to the persons who stand as their objects of admiration. The respective function, attitude and result in the workings of these three varieties of the active division should now be carefully examined, with a view to convince ourselves of their usefulness, uselessness or even positive injuriousness.

4. "The modern Pandit" is a general expression applied to no particular individual but used throughout this essay to denote the interpreter of the sacred texts who explains their contents by a childish literal translation called *Sthulārtha*, without the least sense of responsibility, which the mere acceptance of the undeniable fact that the texts are extremely sacred and scientific, would fasten upon every legitimate student. With a superficial smattering of the sacred literature, some of the so-called Pandits in the land, have of recent years, created for themselves an ignoble profession for winning their precarious bread, the depth and extent of whose evil effects, it is impossible to state in terms sufficiently serious and severe. Those who possess native good sense and courage enough to speak their minds must unhesitatingly acknowledge that, the prevailing interpretation of our sacred literature has completely blinded the world in general, even to the very existence within it of everything religiously sacred and practically instructive. The Pandit of the modern type who voluntarily takes to the profession in question, is but an idler chasing the shadows of his own fancies, ever being ready to alter everything at

his pleasure and blunder at his case. His dexterous performance is profitless alike to himself and to the beholder, unless as a matter of vanity. His qualification for the self-imposed teachership is supremely inadequate, and the subject necessarily overmasters him. His incompetency to handle this most scientific subject has only to be attributed to the want either of penetration, sincerity or common sense. The net result of his glorious labours for the past century or two, since he lost the way, may be easily summed up as a collection of incoherent, worthless and often demoralising fabulous stories, made to appear grand and attractive to the low and the vulgar, with increased generosities of fiction.

5. The varieties of the so-called Vedantins of the day, are, unlike the Pandits, too numerous to be brought within the compass of a logical classification. The majority of this class take to different forms of deception, and are mostly illiterate and indifferent. Several of them in their uncommon appearance and attire, are recognised under the nomenclature of Yogis, Sanyasis, alchemists and doctors. We have little to do with any of them in this connection. There are a few interpreters of the sacred literature, among these as well as among the Pandit classes, who occasionally give out their Vedantic meanings or Sookshmarthas of passages picked out as rare portions containing philosophical significance also, in addition to the historical meanings now expounded by the common Pandit. The entire absence of the authority of logic which is understood as a science by the civilized nations of the world, is imprinted in indelible colours on the very face of this interpretation. Common sense would teach that, no human, animal or devilish history could ever be interpreted as the science of

arithmetic or geometry, much less as religious philosophy. The so-called Vadantin who draws his logical Sookshmartha out of the Pandit's Sthoolartha, is doubtless one who cannot set down a syllogism without a flaw and does not so much as know what logic means. His self-imposed title is in itself highly illogical and misleading. Vedanta is a compound word made up of two Sanscrit terms, Veda and Anta, denoting the end of the Vedas. He does not, surely, undertake to explain the Vedas, and evidently, will not and cannot. His present exposition of the Vedanta is at best only a finished example of learned error and of foiled sophism. He is from the very commencement, completely mistaken in his supposition as to the possibility of generalising things generically different. His attempt to amalgamate the distinct ideas contained in the numerous and voluminous religious texts into one, by confounding their separate contents, is entirely futile, and it is but an apology for indolence and a disguise for incapacity. His practical annihilation of all the useful instructions furnished in the various sacred texts as absolutely required for the devotional practice of religion, is certainly a proceeding painfully degrading, and it could only lead men further into chaos. The modern Vedantism as it is, is no doubt a concentration of everykind of falsehood and a trick of legerdemain, which deserves in the interest of our time-honoured religion, nothing more than a dismissal with contempt or with compassion.

6. The learned admirers of both the Pandit and the Vedantin may safely be assured at the very outset, that the interpretations now obtained from these venerable authorities display only disgraceful abuses of reason and pitiable abortions of Religion. The sacred texts never tell tales of past history, but contain valuable instructions in the best

interest of humanity worthy of being secured urgently at the present moment, with a view to their being worked out in the nearest future. The sacred Ramayana is to be *done*, the voluminous Mahā-Bharata is to be *done*, the famous Bhagavata and the reputed Bhagavat-gita are to be *done*, the hoary Vedas and even the Vedantas are to be *done*. They are not intended, to be preached by the modern Pandit and the Vedantin, as referring to the ancient history of India, or to levelling of all common sense into nonsense; and to be enjoyed by the learned admirer through their preachings, during the moments of his utter idleness and insipidity. The dangerous fashion now fast spreading by the sheer force of infection, to conduct public performances of religious story-telling, through the agency of these Pandits or Vedantins, and some times even through their temporary imitators, without the least entertainment and food for useful and noble thoughts, exhibits beyond dispute, the absence of religious zeal and sincerity now existing among the modern educated classes, in their readiness to tolerate, nay even encourage, any amount of direct and unmitigated falsehoods told, and fundamental principles of religion set at open defiance. Our educated admirer is always too busy, and even in his leisurely moments, seldom condescends to think for himself. He is merely taking up the thoughts of other people about this serious religious matter, and cannot therefore be credited with any independent opinion of his own. He however pretends with his gentlemanly flimsiness, to appreciate and enjoy in the presence of others, all the quixotic explanations and orations of his admired Pandit and Vedantin; and consciously or otherwise, he is thus, by the influence of his education and position, contributing his quota liberally towards the rapid vanishment of all true conceptions of religion, from the

surface of his beloved motherland. There is no mystifying this extremely glaring fact.

7. From among the respectable critics worth the name, we must eliminate altogether, every indigenous imitator or admirer of the critic, as a mistaken product of western education. Unlike the admirer of the Pandit he is virtually an enemy in the camp in disguise, however noble or ignoble may be his ultimate object. In spite of our entirely contradictory views as compared with those of the critics, we are justly bound to confess that there is a sincerity in their failure and a dignity in their error worthy of our admiration and even gratitude. The indigenous imitator is entirely devoid of all these relieving features. We owe mostly to the untiring, disinterested and praiseworthy endeavours of the western critics and antiquarians, for the little spirit we now possess towards the revival of our dead language and the renovation of our buried religious literature, more than to the sentimental and misguided patronage of the learned admirers of the Pandit and the Vedantin. During the past few centuries, many a sanskrit text has been translated, edited and published by the Western Nations in the interest of ancient literature, with no small difficulties or expenses. The indigenous imitator of the critic will doubtless compare very poorly with the foreign critic in such beneficent enterprises, although his facilities for the same are much greater and his responsibilities far more serious. In this matter of passive indolence and indifference, occasionally disturbed only by the interest for personal advertisement, he is certainly vying with the learned admirer of the Pandit.

8. As regards the different phases of misunderstanding, we have now examined as conscientiously and as impartially as possible, the spirit and attitude of the varieties of

persons who fall under its classification into passive and active. It is earnestly hoped, that the painful observations thus placed before our beloved readers, will not be mistaken for the products of an audacious spirit to plunge into an unbecoming fray, for, they actually represent the results of life-long enquiry and bitter experience as well as the sincerest expressions of unbearable grief and pity. We must now bid good-bye to all those who deserve not our praise or gratitude in this connection. The modern Pandit and the pseudo-vedantin must head the list as both of them are directly responsible for the prevailing confusions and the consequent sources of deterioration. The indigenous critic ranks next in his offensive attitude against the sacred literature as a whole. The educated admirer of the modern Pandit and the Vedantin comes last in this list, and for that reason he is not the less dangerous. He is practically accelerating the ruin which has been working but slowly and silently hitherto. In spite of his education, he is as stubborn and as unreasonable as the indigenous critic, in his apathy towards the right and authorized method of study. He is somewhat akin to the Theosophist who pretends to encourage Hinduism and openly preaches other religious and extremely irrelevant matters. The foreign critic and the antiquarian, who have done much useful and lasting work in the interest of our sacred literature, must ever be treated with regard and respect. In their dealings with the alien literature there is nothing to be surprised or annoyed at their personal views and opinions, mistaken as they are, especially as they had to work upon materials completely spoiled by our own misleading authorities. From the interpretation furnished by our Pandits, whose error is not only occasional but systematic and constant, the foreign critics could only infer that the originals pertain to something silly devoid of all

that could gratify, inform or offend. The force of misinterpretation was indeed so violent that it has allowed them no chance of even suspecting the existence, within the contents of the sacred texts, of anything better and nobler than what the ignorant Pandit was capable of disclosing. It is indeed a pity, that the mistaken Pandit has already come into existence long before the first moment when Indian religious literature began to be a subject of inquiry and general criticism. Had it not been for this unfortunate accident, the learned critics would certainly have conducted themselves in an entirely different and more useful direction. And even now it is not too late to hope for hearty co-operation from that quarter, although one cannot but despair at the thought of our indigenous authorities and their admirers who do not seem to be in need of anything, not only for religion's sake but for all kinds of sake. The opinions and views already expressed by the western critics in the Sanskrit texts they have so willingly edited and published, will undoubtedly go to show that those are the only natural and logical inferences that could possibly be drawn from the prevailing interpretation of the Pandit. Some of them are here subjoined with a view to convince our beloved readers, what respect and honour in the eyes of the civilized Westerns, the pestilent habit of the Pandit to misinterpret the highly sacred and scientific literature, has necessarily procured for us in the long run. The admirer of the Pandit who certainly dislikes our constant reference to the misinterpretation of the Pandit in this humble essay, may particularly enjoy in his glorious moods, the unmerited disgrace his favourite Pandit has unnecessarily and unlawfully brought on the Indian nation and its sacred and scientific religion consecrated by the dignity of age. The enthusiastic

admirer of the modern Pandit and the Vedantin is at full liberty to suppose that the method of interpretation followed in this essay is only dictated by caprice, and he will probably hear it only to dispute; but let him be assured once for all, that it is the legitimate one, and the only one religiously ordained, for the correct interpretation of the whole of our sacred literature, from his misconstrued Vedanta down to the despised Purana.

9. Even a cursory reading of the two previous books of this essay, must have convinced our beloved readers to a great extent, of the scientific necessity to interpret every bit of our sacred literature, in the technical method prescribed for the purpose. The modern literary world might perhaps be shaken to its midst by the appearance of such an unexpected doctrine pertaining to the interpretation of the ancient literature of India. The literature ought to have been approached from the very beginning, with the qualifications necessary for its proper comprehension; and the fault therefore lies in the prevailing reckless method of disposing of such sacred subjects, rather than in the subjects themselves. It is an admitted fact that every scientific subject has its own method of treatment, at all times and in all places. In this age of charlatanary, even such a common principle is ignored, and people are ready to be carried away by the mere celebrity of the names of interpreters, the evil consequences of listening to whom are found to be instant and manifold. From the varieties of interpretation now prevailing in our midst, no vigorously-minded religious person could receive help or enjoy pleasure. It is no doubt some years since a fatal change of aim took place in the public preaching of our sacred literature. Oratory was in early times utilized for the display of religious facts, and as the ages wore on, religious facts began to be employed for

the display of oratory. Decency gradually dwindled into vulgarity in the speaker, and gravity into puerility in the hearer. The whole performance only served to chill all conceptions of sacred history, the true grounds of religion being imperceptibly undermined. The people believing nothing, were enticed into mere fanciful enjoyment, and finally left, in the confusion of mind, the prey of vain tales and traditions. The original object of the sacred literature in descending occasionally from the plane of the highest religious truths, was only to enforce the very truths more deeply in the minds of the insufficiently qualified, by giving them some visible type; but was never to ignore those eternal truths altogether, by creating a fancy for glosses, false images and decorative lies of every sort.

श्रोतुश्चित्ताविपाकेन विषण्डा विवशा श्रुतिः ।

क्वचित्कदाचिदन्यार्थं वक्ति च ब्रह्मणः पृथक् ।

अन्यार्थेन परं ब्रह्म श्रुतिः साध्वी न तत्परा ॥

The concretised expressions of abstract truths were intended only to serve as glittering symbols and pleasant visions, for the display of devotional emotions which always contribute to the strengthening of spiritual love, philosophic knowledge and scientific faith. When this definite and scientific method of treatment thus clearly explained within the sacred texts themselves, was lost sight of, ignored and even despised by the mere literary student who voluntarily took upon himself the arduous task of their serious exposition, under the false name of a Pandit, the transition from the paths of life to the paths of death was complete and consummate. The religious interpreter being now transformed into the pseudo-Pandit, has no longer any religious passion to express; he has completely lost the way and is entirely ignorant of its goal. Under the auspices of his

civilized and influential admirer, he seems to take a morbid pride in his triple degradation. Such is the wonderful history of the modern interpretation of our sacred literature. Our beloved readers can clearly perceive that in the display of the modern Pandit's irregular impulses and fantastic energy, there is nothing to draw real inspiration from, absolutely nothing for hopeful labour and for humble love. It only leads us far off the road, wastes our time and dulls our feelings. It lays open no noble truths nor arouses noble emotions. No wholesome stimulus is at all furnished for the realisation of the incalculable and inconceivable glory of the Lord most benevolently presented in the form of religious history by the venerable authors, for the true benefit of humanity at large. The modern Pandit has virtually brought even dishonour upon the concretised forms leaving out their soul. The powers of rhetoric are not sought by him for truth's sake but for pride's, and they are wholly devoted to entertain the indolent and satiate the luxurious. Not even a shadow of a shadow of truth is therefore left behind his hypocritical orations. The pseudo-Vedantin of the day has deceptively worked towards the destruction of even the lifeless forms, by his illogical generalisation which is but the act of an incapable and unthinking mind. Greater knowledge and keener feeling produce greater separation which alone is capable of securing more perfect unity. Our Vedantin attempts to perform the impossible feat of reducing everything, differing in quality and quantity, into one ideal thing, and pretends philosophising when he declines to study and understand the religious instructions which the texts clearly declare as distinctly separate, differing even in their degrees.

चित्तपाकानुगुण्येन श्रोतॄणां परमा श्रुतिः ।

सोपानक्रमतो देवा मन्दं मन्दं हितं नृणाम् ।

उपदिश्य विषण्डापि पुनः पक्काधिकारिणः ।

एतदात्म्यमिदं सर्वमित्याह परमाद्वयम् ॥

The life of these interpreters is seldom devoted to the objects of religion, but only to its profession. They wear its pieties merely for decoration and for deception. The educated admirer is probably duped by their externality, or rather enticed by similarity of purpose. All praise for the performance of the so-called Pandit is often wound up with some such vague expression as 'excellent and interesting', and the admirer hardly understanding the cause of his own admiration, makes a clumsy effort thus to convey to others his sense of appreciation. The Pandit evidently takes it for the greatest compliment to him, and the proceeding merrily closes without any one perceiving the abyss to which all are hastening. Assuredly, this is not the kind of oration and its appreciation, religious, or otherwise, that would in any way prove beneficial to mankind.

तथ्यं पथ्यं सहेतु प्रियमितमृदुलं सारवदैन्यहीनम्

सामिप्रायं दुरापं सविनयमशटं चित्रमल्पाक्षरं च ।

बह्वर्थं कोपशून्यं स्मितयुतघनदाक्षिण्यसन्देहहीनं

वाक्यं ब्रूयाद्रसज्ञः परिषदि समये सप्रमेयाप्रमत्तम् ॥

10. We must not however quit this subject without securing for ourselves a clear idea of the exact nature of the foreign critic's opinions expressed on the character and value of our sacred texts. In justice to him, let it be unhesitatingly admitted at the very outset, that his full source of information is limited to the common mistaken interpretation of the Pandit entirely devoid of technical explanations. The chances of reaping the legitimate fruits of his keen interest and strenuous labours, are therefore unfortunately denied him from the very commencement. Further, every religious text we own is written in the same singular style,

with which it is no wonder that the foreign critic is not acquainted, as all the varieties of indigenous interpreters are entire strangers to it at the present day. It is this really potent and vitalising factor that is tried to be explained untiringly in the pages of this humble essay, and presented to the reader on every available occasion. Again, the knowledge of the advanced sciences of the modern times, furnishes to the Western critic ample scope for inventive imaginations in various directions, in his review of the subject, according to oscillations of temper and progressions of discovery. All that usually occupies his energies in the present case, does not however, naturally go beyond the sphere of art, antiquities and people. The method of Puranic treatment employed throughout the sacred literature, especially as it is misinterpreted by the Pandit, also necessarily gives a stimulus to the tendency already existing in the mind of the critic, to presume the contents of the sacred texts as pertaining to mere human history and earthy geography. The difficulties experienced constantly and systematically at every step in the major portions of the texts by their inexplicability, do not seem to have created any palpable suspicion under the existing conditions; and they are therefore attributed, according to the theories of some science probably historical, to the ignorance and superstitions prevailing among the authors of a particular period in human history, which is more or less determined by historical facts scientifically investigated. An earnest critic is thus unconsciously forced to involve himself in a crowd of theories whose issue he has not foreseen; and with the untrue premises for his syllogism, he often commits himself to conclusions which he never intended or expected. Apart from these purely scientific considerations, he was often compelled to notice, most willingly and ungrudgingly from within the

sacred texts, the attainment of the high standard of literary development easily discernible therein; and this fact alone could have reasonably suggested that there is something rotten at the bottom of the current interpretations. The best and the most convenient chance would then have occurred to seize the specific character of the literature itself, as well as to discover that all the unmerited sarcasms and sneers now directed against the religious texts, would justly and marvellously harmonise with what is richly due to the officious forwardness of the ignorant interpreter and his ill-advised admirer. The energetic and hardworking foreign critic, is not however to be compared for an instant with our indolent Pandit or the aggressive and cold-hearted indigenous critic. He has done great useful service during the past few centuries, and we are therefore bound to weigh every word of blame with scrupulous caution. There can be no greater mistake than supposing that he may not take our representations in good parts; we shall therefore glance rapidly at the prescribed method of interpretation, and so put it in his power to judge for himself of the truth and validity of our common complaint against the modern interpreters and critics. It must no doubt be confessed that the subject matter is too difficult and spiritual to demonstrate its exact nature and utility without an intimate and accurate knowledge of its details. The question at issue is therefore not one to be decided by mere argument but by experiment; and it must be thoroughly analysed and scrutinised with sympathy and earnestness, as no cold sneers and haughty assertions would be of any service in such scientific matters. That it will otherwise prove only a sterile exercise, can be fully conceived by any reflecting person. We have noticed in detail in Chapter III, Volume I extending to more than 350 pages, that the whole of our abstract religious science

is explained in the sacred literature, by technically representing every distinct abstract fact of religion, in an apparently tangible form, with a view to communicate it conveniently to all grades of intellectual capacity. We can ill-afford here to pause and expatiate on the reasons why such a course at all was adopted by the ancient authors, for the elucidation of religious matters. The reasons appear so many and so weighty that one cannot suddenly set them down in clear order, and we do not take upon ourselves the humiliating and useless task of satisfying those whose natural tendency is to agitate rather than confirm.

ये सूक्तीन्दुकलाकलङ्कजनका ये गाढगर्वज्वरा

ये वा केवलतर्ककर्मशायिः साक्षाच्च ये श्रोत्रियाः ।

ये वा द्वेषमभीमलीमसधियस्तान् प्राज्ञगोष्ठिरस-

प्रौढप्रावृद्धवप्रहान् परिहरन्वाचां प्रसारं कुरु ॥

Our beloved readers will remember that in Chapter III of this essay, we have noticed the general classification of the religious facts into apparent Places, Times and Personalities, in the Puranic method adopted for their explanations, throughout the religious literature. However learnedly contested, it would be impossible to ignore the existence and employment of this clear and logical classification together with the explanations of its minute details, already laid before the readers by way of direct quotations from the sacred texts themselves. Thus, in the interpretations or criticisms of the sacred subject, there is no excuse for not being acquainted with this fundamental classification any more than for ignorance of grammar and spelling in the study of a language. The acquirement of the knowledge of this simple and prescribed method of interpretation, is certainly far more easy and amusing than the effort necessary to acquaint oneself tolerably with the play of chess or cards; for, it needs only to be stated to be understood and accepted,

provided men will cease confounding vanity with patriotism, and sacrificing feelings to fashions and intellects to forms. It need not be suspected that the mere custom of misinterpretation has any real influence upon our feelings except in dulling and checking them. Its self-contradiction has doubtless been a frequent and common charge brought against it even by those who are incapable of seeing clearly the two sides of any subject. In the prescribed method, simple as it is, there is however more wit and sense than the modern authorities can penetrate, and the very divinity of the literature carries greater weight and authority than we commonly believe. No credit is therefore due to the modern misinterpreter for the violation of the prescribed procedure, through ignorance, incompetency, indifference or even apathy, as there is no law in the world which consecrates any of them; nor is there any reason for his enlightened admirer, on that account, to congratulate himself on his purities, proprieties and inspirations, as above the reach of the common folk. The learned admirer is more fond of a well-said thing than a true thing, and he better appreciates a well-trained manner than a sincere one. His patronage at present is nothing but an undesirable form of human egotism. His high ideal of piety is probably a curious mingling of mythological grandeur with a certain measure of modern sensuality. All the true histories in our religious literature are yet waiting to be narrated, and the moment we hear the admired Pandit's interpretation, we naturally feel our belief of the whole thing taken away. But if these apparent histories are only regarded with due sympathy and clear understanding of the technical significance of the highest ideals of religion explained through them, they will doubtless remain most impressive and touching to all men and for all time. The religious facts alleged to be explained

in the form of an apparent history, should be first clearly understood as no allegorical treatment of the sacred subject. This is a common mistake into which the learned critic is likely to fall, through the interpretation of the so-called Vedantin who occasionally comes forward with his additional Sookshmartha to exhibit his erudition. The Puranic method attempted to be explained throughout this essay, is entirely different from allegories and mythologies as understood in every language. The human history of no ruler or ruled is narrated anywhere within this sacred literature as at present conceived by all classes of interpreters and critics. This negation removes all possibilities of connecting the contents of the texts with the acts of a particular individual as the personality is only apparent alluding technically to certain abstract religious fact. The acceptance of this truth will again completely dispense with the concrete ideas of Places and Times which would be necessary only in case the apparent personal history refers to an actual human being. Let it be clearly understood here that the varieties of technical Places, Times and Personalities mentioned in the sacred literature allude to distinct religious facts, differing from one another in quality and quantity. There are no human beings, earthy places and B. C. or A. D. periods from which, individually, collectively or in their combined states, any allegorical inferences are drawn, for the purpose of illustrating moral precepts or conveying religious instructions. Such vague and false ideas often enter into the head of the modern interpreter and critic, owing only to the ignorance of the basic principle of the composition of the religious texts. The technical definition of every term appearing as referring to Place, Time or Personality, is clearly furnished within the literature, and sufficient examples are quoted in Chapter III, Volume I; for

the conviction of every unbiased reader. The three-fold classification here resorted to for the tangible explanation of abstract ideas, is neither meaningless nor whimsical; it is the most comprehensive and logical one that could be adopted for the purpose in view. It might perhaps be admitted to some extent here, that a sort of analogy is maintained in their mutual relations corresponding to all the highest philosophical distinctions observable in the ideas of Time, Place and Personality. It shall be more clearly explained thus. The religious facts explained in the apparent forms of Places convey the general idea that they allude to some specifications of stages or boundaries, in the processes of religious devotion inculcated; those explained in the apparent forms of Times, similarly convey the ideas of progress, change or fall and their degrees, and those again explained in the apparent forms of Personality, allude to the human faculties and their divine bases as developed by devotional practices, and also their different grades and status. These subtle distinctions which are utilized as matters of necessity for offering scientific explanations for the most abstract subject of religion, should on no account be confounded with the common allegories and mythological fables, which are no rarities in the Sanskrit language, although they are never recognised by the technical names such as, Puranas, Itihasas, Upanishats &c. The admired Pandit of the modern day, with the benevolent help of his enlightened admirer, has however easily and quickly secured for these innocent and unassuming religious texts, the grand and dignified titles of allegories, mythologies and fables, and those comparatively of a very low and despicable type. These self-imposed instructors are now kicked up by sheer dint of misfortune and misery; and for no reason whatever do they deserve our praise or gratitude.

ये जात्या लघवः सदैव गणानां याता न ये कुत्रचित्
 पद्मयामेव विमर्दिताः प्रतिदिनं भूमौ विलीनाश्चिरम् ।
 उत्क्षिप्ताश्चपलाश्चयेन मरुता पद्यान्तरिक्षे सखे
 तुङ्गानामुपरि स्थितिं क्षितिमृतां कुर्वन्त्यमी पांसवः ॥

11. The application of the ordained method of interpretation may now be slightly noticed, with a view to be convinced of its pervasiveness throughout the sacred literature. That there is an abundance of references to Places, Times and Personalities in the Puranas, Itihasas and even Upanishats, is admitted on all hands ; in fact, there is no doubt that they have been the direct source of immense confusions in the prevailing interpretations. The general significance of these three facts has been examined in detail in Chapter III, Volume I, and their special references and applications are being scrutinized at every step, as we proceed with the pages of this humble essay. It is only in those understood and recognised as purely philosophical and Vedic texts, that a doubt could be raised as to the necessity or even possibility of applying the method of interpretation in question. Although we cannot afford to pursue this enquiry here in detail, a few salient points may be noticed in the interest of our beloved readers, to convince them of the fact, that even the so-called superior Pandit, with his reinless play of imagination, has only been vainly pluming himself all the while, upon his superiority to the rest of mankind. That he has been pitiablely abandoning all the straight-forward paths of sense and duty and has been simply passing his days in false and useless trains of thought, could be easily discovered from his utter inability to answer the simplest and the most natural questions pertaining to the subject he poses himself to be a master of. There is for instance the Sankhya Philosophy of Kapila, reckoned as one of the important

Dersanas or pure philosophical treatise. The sapient Pandit without the true zeal and patience to study and understand the gist of the subject, begins to offer his philosophical explanations which are invariably so empty that they are happily beyond the clutches of error and the reach of criticism. The Puranic account of this Sankhya philosophy is furnished in various religious texts, without contradictions and inconsistencies so often and so indifferently attributed to one and all our sacred texts. A detailed and lengthy description of its origin is given in the Srimat-Bhagavata. This great philosophy is said to have been, for the first time in this world, preached by Kapila to his mother named Devahooti. Devahooti is said to be the daughter of Sataroopa and Manu, and Kardama the father of Kapila is said to have originated from the shadow of Bramha. This very Kapila is again described as ever seated in the sun accompanied by his wife named Vidya.

विद्यासहायवन्तं मामादित्यस्थं सनातनम् ।

कपिलं प्राहुराचार्याः सांख्या निश्चितनिश्चयाः ॥

It is an undeniable fact that all these names here noticed often occur in the sacred Vedas too. The above are extremely technical facts which none of the modern interpreters or critics could ignore orally as they please, and condemn sneeringly as they choose, for, they are unambiguously proved by stern documentary evidence. The historical theories of the western critic determining the Vedic, Upanishadic and Puranic periods within our religious literature, must now be thrown to the winds as unscientific errors arrived at through mistaken paths. The superior Pandit who fails to offer reasonable explanations for the points at issue, by his usual style of interpretation, cannot be credited with the correct knowledge of the religious

philosophy expounded in the sacred texts. The learned admirer who props him up, is not only bringing the literature to disrepute but also the western education he has acquired. There is nothing more vulgar than the vulgarity of his education. He seems to have lost by his boasted education, even the ordinary capacity of the common folk to discover from the preachings of the superior Pandit, that he is guided by no rules of technical interpretation but only by the laws he lays down for himself. That this preliminary Puranic account of Kapila, his wife and their parents, is supremely vital to the correct interpretation of the contents of the text dealing with the religious philosophy in question can be easily proved by the completely mistaken interpretation the Pandit is now ignorantly offering for the same. The sacred Tatwas belonging to the sphere of Satwic Maya whose creation and development for the progress of devotional practice are scientifically explained in all the religious texts alike, are transformed by the ignorant Pandit into the ordinary categories of human psychology and being misled by this childish and false interpretation, the western scholars like Professor Macdonell have condemned the whole philosophy as opposed to the Monism of the Upanishads and have classed it under later productions by inferior authors, Kapila being summarily disposed of as a brownish Bramhin as the name denotes, who flourished somewhere near Lahore in some century bordering on A. D. Against this logical and valid criticism, the superior Pandit even with the help of his English knowing admirer, has no cogent reasons to advance except his ready response with an yes and a blinkard's look without understanding the ruinous consequences of his unauthorised confession of the demerits of a holy text whose contents he has not correctly understood. The apparent personalities here noticed namely, Bramha, Kardama, Manu,

Sataroopa, Devahooti and Kapila as well as the apparent Times and Places connected with them in the Puranic narration, are technical terms commonly found not only in the Puranas and Itinasas, but also in what are ordinarily known as high class religious texts now monopolised by the so-called superior Pandit. The enlightened critic has no other choice here than to throw the whole blame on the Pandit who misled him. It would however be unwise and unbecoming on his part still to think of any other weapon of attack such as his pet theory of anachronism, which would certainly prove suicidal in the present case. Taking now into consideration the mistaken interpretation of the indifferent Pandit and the destructive though unprejudiced criticism of the earnest critic, it may be surmised how far the Hindu society suffers from the influences possessed over it by the unfortunate degradation of its sacred religion and from its present state of utter helplessness in the matter of useful religious information.

दग्धा सा बहुलावली कबालितास्ते ते रसालद्रुमाः

पुष्टास्तेऽपि विनिद्रपुष्पपटलीपीतातपाः पादपाः ।

आतर्भृङ्ग दवामिना वनमिदं वन्मीकशेषं कृतं

किं त्वं सम्प्रति काननान्तरपरिस्पन्दाय मन्दायसे ॥

Before closing this short preface, it is highly necessary to defend and vindicate against the existing varieties of attacks upon the sacred Vedas themselves, because they constitute the very foundation upon which the whole of our religious edifice is raised. The current contentions for and against their validity, dignity and divinity, must be clearly stated in brief here; and logically determined in the true interest of our sacred religion. The arguments in favour, now brought forward by the modern Pandit are the following.

(a) The four Vedas called Srutis, have originated from the four faces of Bramha and they are in the form

of Sabda or sound. They are named Srutis because they are to be heard from the teacher and studied by the student orally.

(b) Their contents mostly consist of hymns sung in praise of gross elements and various other Gods such as Indra, Varuna, Yama or Death, Sun, Moon &c., praying for plenty on this earth in behalf of mankind. The foreign critic naturally draws the following corollaries from these propositions of the Pandit.

(a) The Hindu nation knew not writing in the Vedic period which is fixed between 1200 and 2000 B. C.

(b) The hymns addressed to the gross elements and other mythological Gods, prove that the nation had neither philosophy, science or religion at the Vedic period. People were entirely superstitious and had no conception of the existence of a single God.

(c) Further, the people belonged to a nomadic race called the Aryans who lived in Central Asia, and they invaded India in the Vedic period, by crossing the Himalaya mountain. On their way they experienced thunder and rain to which they were not accustomed in their original homes in Central Asia. Some of the soldiers in the invading army grew frightened at these novel phenomena, and cried out in their fear; the bolder ones wondered at them and cried out in their wonder; the imaginative ones appreciating their beauty and splendour cried out in their ecstatic joy. The *howlings* produced by these varied feelings were specially noticed by the army and began to be repeatedly sung on their onward march. These are now known as the sacred Vedas of the Hindu nation.

The modern Pandit and his enlightened admirer are to some extent astonished at the Historical explanation of the

critic with regard to the origin of the Vedas, but they are of opinion that in the main, the critic is not far from the truth; especially because they are themselves still farther removed from the same. Will the Pandit or his admirer enlighten the public at this moment, as to who the Bramha is, from whose four faces the Vedas were originally produced? Did Bramha come down to this earth and teach the four Vedas to any Pandit orally for the first time, or did he write the four Vedas in Sanskrit and drop them down from above? In the latter case, it would not be proper to call them Srutis as explained by the learned Pandit. Ever since the Western critic began to deny the knowledge of writing to the Hindu nation that flourished at the time of the composition of the Vedas, has any modern Pandit refuted his argument, and is any Pandit admired by the enlightened admirer, now capable of refuting it by his knowledge of the Sacred Literature? The historical critic has plainly reduced the contents of the Vedas to the hysterical howlings of the military-sepoys of ancient and rude times when there was neither polish nor grammar for the language in which they were expressed. There can be nothing, more detrimental and more destructive to the sanctity and utility of a religion that may be secured by human ignorance and folly; and yet the haughty perversity prevailing in the maintenance of the unauthorised and unwarranted misinterpretation, is doubtless one of the foolishhest and wickedest forms of human egotism. It requires no more proof to be convinced that the modern Pandit and his enlightened admirer are thus virtually the bitterest and the worst antagonists now working zealously in disguise, against the real interest of the sacred religion of our mother

land. The indestructible sanctity and dignity of the subject demand the utmost caution and respect to deal with it ; and the serious attacks it has met and the unmerited criticisms it has suffered during the past century or two, from within and without the land, have made it so delicate that the wise approach to touch it only in solitude and that with a trembling hand. Whereas, the audacious Pandit and his equally haughty admirer now pose themselves as public teachers of a subject whose very alphabet they have yet to learn.

आलापं कलकण्ठिका न कुर्वते कीरा न धीरध्वनिं
 व्याहारं कलयन्ति कोमलगिरः कूजन्ति नो बहिणः ।
 नीराडम्बरदुर्दिनाम्बरतले दूरे द्विरेफध्वनिः
 काकाः केवलमेव केंकृतैः कुर्वन्ति कर्णज्वरम् ॥

In spite of the almost insurmountable difficulties now experienced in the various directions for the proper renovation of our lost religion and condemned literature, they could be easily overcome, if it were only possible to conquer prejudice and do away with the iniquities of personal feeling and the insufficiencies of limited knowledge. The modern professional authorities of our religion and religious literature, belong now to a class of men not greatly exciting either reverence or curiosity ; and all the charges their admirers may bring against this essay in condemning their misrepresentations, induced as they probably are, by petty pieties and pleasant reveries, are to say the least, merely sentimental and extremely unpatriotic. The enlightened admirer of the modern Pandit has no excuse whatever, for the serious evils permitted to be wrought on the general welfare of a great nation, by the unnecessary intrusion of some incompetent persons whom he, with no disturbance of conscience, recognises and advertises as 'qualified interpreters of the sacred texts, while he certainly knows and

feels that their interpretations are of an unreasonable, silly and ruinous character, and that stern limitations and marks of over-lasting inferiority are imprinted on themselves. So long as the bitterest and the strongest criticism which completely undermines the sanctity and authority of the Vedas, remains unanswered by the so-called Pandit and the Vedantin, their interpretations of other religious texts which depend upon the Vedas for their authority, can only be condemned as a deception and a fraud. Vide page 41. Volume I.

वेदाः प्रमाणं प्रथमं स्वत एव ततःपरम् ।

स्मृतयश्च पुराणानि भारतं मुनिपुङ्गवाः ।

अन्यान्यपि मुनिश्रेष्ठाः शास्त्राणि सुबहूनि च ।

सर्वे वेदाधिरोधेन प्रमाणं नान्यवर्त्मना ॥

The enlightened admirer who has all the facilities to ascertain and understand correctly the views of both the critic and the interpreter, ought to have here taken up the question himself and offered some reasonable explanation, if there ever was sincerity in his self-imposed piety and in his admiration for the Pandit nestling under his shadow. We have however had no information till now, as to any such laudable enterprise on his part, except perhaps by way of a single suggestion to remove the original home of the nomadic Aryans from Central Asia to North Pole, by which all the future historical critics would be frustrated in their attempts to locate it farther. Witty and scientific as the discovery may appear, it unfortunately exhibits an implied admission of all other vital and nasty criticisms which practically cast the sacred Vedas into the dung-hill. Has a single advocate of the modern Pandit ever meditated over the most painful but glaring fact, that, if the historical theory pertaining to the origin of the Vedas as well as their contents, were compelled to be accepted, there could be no

conception of a religion more despicable and more disgraceful to the prestige of a nationality in the civilized or uncivilized world ? It is now as plain as daylight, that all the prevailing interpretations of the Srutis, Smritis, Upanishads, Puranas and Itihasas, deceitfully avoiding a satisfactory explanation for the historical criticism under reference, are but fantastic caricatures and complete misrepresentations, whether they proceed from the so-called Pandit or Vedantin, and whether they are appreciated, admired, extolled, sneered at or condemned. Considering what cost of labour and skill must have been devoted to the production of the voluminous works lovingly bequeathed to us by our venerable forefathers, it would not take a long piece of reasoning to explain how silly the modern criticisms really are, as directed against the eternal and sacred Vedas. The venerable authors had stable support of faith in themselves ; they never harboured an unkind thought or permitted themselves in an ignoble action. They spoke perfect truth which will ever vindicate itself against partial or utter falsehood. Nothing could alter its tendencies or modify its conclusions. It must however be admitted without reserve, that the literature as a whole is not calculated for the use of the modern type of interpreters or their admirers, although it is intended for conveying knowledge to all mankind, of such matters as cannot be taught otherwise than by the method in which they are explained. Its main and only object is to understand the inestimable glory of the Lord ; and its delightful details referring to this great end have their specific, distinct and perfect expressions and functions which are treated in a manly, broad and impressive manner. True zeal and patience for a short time could discover these facts better than the sulky and inattentive labour for a longer period. We are already within the gate of a new

century of civilization and progress, and let us be optimistic in our humble attempts to secure true and useful knowledge, in spite of the severest attacks from all the sides and both from friends and foes. Emboldened by the rapid strides of advancement other branches of study are making before our eyes, we are certainly not going to lose hope or give up our cause.

निरक्षरे वक्ष्य महाधनत्वं विद्यानवया विदुषा न हेया ।

रत्नावतंषाः कुलटाः समीक्ष्य किमार्यनार्यः कुलटा भवन्ति ॥

12. In justification of the bitter complaints, induced by the painful feelings of an aching heart to express somewhat harshly against all those who unnecessarily contribute and have contributed to the deterioration of a sacred national religion, we are bound to demonstrate how the Puranic method of interpretation whose simple application alone has been earnestly advocated throughout this little essay thus far, could rectify the serious misunderstanding, both local and foreign, with regard to the origin and contents of our sacred Vedas. It would doubtless be extremely surprising to the modern interpreters and critics to hear, that the literature itself abounds in technical explanations on this very point at issue pertaining to the origin and contents of the sacred Vedas; and it would perhaps be a source of more serious vexation to know, that the very explanations are furnished in the cursed Puranic method which is yet a dead letter and an offence to them. We can ill-afford to examine all or many of them here, and it is earnestly hoped that the following technical points will amply suffice for our present purpose, as well as for the conviction of our beloved readers as to the literature being full of similar explanations, although they are seldom noticed or even understood correctly by any variety of modern authorities.

(a) The few passages quoted below from the Brutis, Smritis and Puranas, will clearly exhibit the profound

ignorance of the sacred literature prevailing among its self-constituted interpreters.

- (i) अमे ऋग्वेदो वायोर्यजुर्वेद आदित्यात्साम वेदः ॥ श्रुतिः ॥
- (ii) अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोहं यज्ञसिद्ध्यर्थमृग्यजुःसामलक्षणम् ॥
मनुस्मृतिः ॥
- (iii) तस्माद्यज्ञात्सर्वहुतः ऋचस्सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥
श्रुतिः ॥
- (iv) निश्वासभूता मे विष्णोः वेदाजातास्त्युविस्तराः ।
तिलेषु तैलवद्वेदे वेदान्तस्त्युप्रतिष्ठितः ॥
मुक्तिकोपनिषत् ॥
- (v) प्रथमं सर्वशास्त्राणां पुराणं ब्रह्मणा श्रुतम् ।
अनन्तरञ्च वक्त्रेभ्यो वेदास्तस्य विनिःसृताः ।
अङ्गानि धर्मशास्त्रश्च व्रतानि नियमास्तथा ॥
ब्रह्माण्डपुराणम् ॥
- (vi) एक एव द्विजा वेदो वेदार्थश्चैक एव तु ॥
सूतसंहिता ॥
- (vii) एक वेदस्य चाज्ञानात् वेदास्ते बहवः कृताः ॥
महाभारतम् ॥

(i) "The Rig-Veda originated from Fire, Yejus from Air and Sama from the Sun."

(ii) "Brahma extracted from Fire, Air, and the Sun, the three eternal Vedas, namely Ric, Yejus and Sama for the sake of Yegnas."

(iii) "From the Yegna where everything was sacrificed, the Ric, Yejus and Sama originated."

(iv) "I am Vishnu and from my breath, the Vedas originated and expanded. Vedanta is contained within them as oil in the gingili seed."

- (v) "Bramha heard or studied Puranom the very first among Sastras. *After this*, the Vedas originated from his faces, along with the Angas, Dharma-Sastras and rules for fasts and devotion."
- (vi) "Veda is but only one and its meaning also is single."
- (vii) "Because the single Veda was not understood, it was expanded into many."

It must be admitted here, that in spite of the simple and unambiguous language used in the above descriptions, all of them are practically unintelligible and inconceivable. The Pandit's literal translation called Sthoolartha or even his inflated interpretation without a correct knowledge of the technical significance of every word used, could never hope to produce anything more useful than what is fit for a convenient and immediate condemnation by the Western critic. Quotations i & ii explain that the three Vedas, originated from Agni, Vayu, and Aditya separately. To the modern interpreter, Agni means the fire we use, Vayu the air we breathe and Aditya the sun we see every day, all of them in their unaltered forms. He explains the quotations also accordingly, and if questioned as to how the origin of the Vedas could ever be conceived as traced to fire, air and sun, he is soon brought to a pause. Quotation iii from the Sruti itself affirms that the three Vedas originated from the Yegna wherein everything was sacrificed. Even in accordance with the misrepresentation of an Yegna as the sacrifice of a sheep in the fire, the origin of the Vedas explained here is a physical impossibility. Quotation iv explains that the Vedas originated from the breath of Vishnu and that the Vedantas are embedded in them. Our ingenious Pandit would probably explain this as meaning that the Vedas were spoken out by Vishnu; although

he has here to transform the organ of breathing into that of speech. In spite of such intellectual gymnastics of the Pandit, the critic is sure to condemn Vishnu as a mythological character, and thereby treat the given explanation for the origin of the Vedas, as meaningless gibbering. Quotation v curiously states that Bramha first studied the Purana, and *afterwards* the Vedas and other Sastras originated from his faces. From whom and from where, Bramha originally studied the Purana, is yet a mystery; and to the modern interpreters and critics, their conception of the Purana is certainly irreconcilable with what is described here. The genuineness of this passage from the Bramhanda-Purana, might even be suspected by them, as if they could explain everything correctly, provided the order of origination here given were only reversed according in their idea of the same. Be that as it may, the critic is here sure to throw this Bramha into the class of mythological characters with an enviable ease, our Pandit and Vedantin even with the help of their enlightened admirers being completely helpless in defending their own positions, more so in attacking the critic. Quotations vi and vii boldly declare the existence only of a single Veda and of a single meaning to it. Because this single Veda was not properly understood by all, it was afterwards expanded into many. This is surely an extremely annoying declaration which none of the interpreters ever expected before or since. Our beloved readers will clearly observe that we have not been here using any irreligious or self-made weapons of invective against our modern interpreters and their admirers, but have been only placing before their eyes, the most sacred and marvellous interpretations of eternal truth, which doubtless confuse and startle even the fertile and illuminated mind of the earnest critic.

They are sure to change the trend of thought in the Western critic, the colossal grasp of whose intellect is chastened and guided by unchanging love of all things; whereas, they could appear only as mean and trifling to all mean and little minds, the fact being that a man who can see truth at all, sees it wholly and never dares to mutilate it.

(b) We must now make our further enquiries into the nature of the contents of the sacred Vedas. If the passages quoted above from the sacred literature pertaining to its own origin, are altogether denied or misunderstood in many fantastic ways, and even if we are assailed with the most scurrilous abuses for quoting them, we are compelled in the interest of our own religion to struggle against all hostile criticisms, and to fight against setting mere custom and semblance above everlasting truth. Our beloved readers may be assured here that the venerable authors of the literature, who undoubtedly possessed the power to spur, to kindle and illuminate, used only fine conventions in their descriptions which never falsify the whole truth, though temporarily fall short of it for their immediate purpose in view, namely to communicate high class divine truths to the ordinary intellects among their fellow creatures. The conventions used in the cause and with the aid of truth, were innocent in their apparent discrepancy, but they soon became guilty in their altered consistency, when they were handled by the modern Pandit whose inherent short-coming and narrowness of reach is now supplemented by his greed for the almighty lucre. The aim of the authors and that of the interpreters became entirely opposed to each other, and this very fact has not been left unnoticed in the sacred texts themselves, since we could often hear the voice of that

burning pity and generous indignation towards these misguided Pandits, and the moment such passages are read, they speak home at once. Vide page 64. Part I. Volume II.

कुकर्माचरणात्सारः सर्वतो निर्गतोद्युना ।
 पदार्थाः संस्थिता भूमौ बीजहीनास्तुषा यथा ।
 विप्रैर्भागवती वार्ता गेहे गेहे जने जने ।
 कारिता कणलोभेन कथासारस्ततो गतः ।
 अत्युग्रभूरिकर्माणो नास्तिका रौरवा जनाः ।
 तेऽपि तिष्ठन्ति तीर्थेषु तीर्थसारस्ततो गतः ।
 कामक्रोधमहालोभतृष्णाव्याकुलचेतसः ।
 तेऽपि तिष्ठन्ति तपसि तपःसारस्ततो गतः ।
 मनसश्चाजयाल्लोभाद्भ्रमात्पाखण्डसंश्रयात् ।
 शास्त्रानभ्यसनाच्चैव ध्यानयोगफलं गतम् ।
 पण्डितास्तु कळत्रेण रमन्ते महिषा इव ।
 पुत्रस्योत्पादने दक्षा अदक्षा मुक्तिसाधने ॥

पद्मपुराणम् ॥

We must now resume our enquiry forthwith. The contents of the Vedas will be found perplexing at the very outset, if only we scrutinise carefully the manner in which they are expressed. The common interpretation as to the Vedas having originated from the faces of Bramha would naturally suggest the idea that Bramha as the great teacher of religion to the world he himself created, directly explained all the important religious matters. But even a superficial examination of the contents will disclose, that the names of Rishis, Devas, Gods and even Asuras freely appear throughout as those of the teachers and the taught. Such descriptions logically carried out would lead to the necessary conclusion, that Bramha merely repeated in the Vedas what the Rishis previously taught and preached. This is an ugly fact which no student of the Vedas could, possibly

deny nor the modern interpreter explain satisfactorily. The term Bramha is thus virtually reduced to the name of a compiler of the scattered treatises of the Rishis, without being entitled to the dignity of an original author of the sacred literature. Under the deplorable condition of the prevailing interpretations, the critic could and would, victoriously dismiss from his Indian history, the Bramha, the Rishis and all the rest, as creatures of mythology and remnants of ignorance and superstition, and completely deny the revelations and inspirations now believed in by the Hindu public. Let the staunch admirer of the Pandit particularly meditate over the matter and discover where we are now placed by the favour of his admired Pandit, in the region of our time-honoured religion, with such serious criticisms around us which undoubtedly undermine its very foundation. All these present difficulties and deteriorations are plainly traceable to the history of the pseudo-pandit who was for some time allowed by the indifferent admirer, to exhibit his innocent ignorance as a pastime; and it has unconsciously developed itself now into a guilty occupation of his life. With regard to the true nature of the contents of the sacred Vedas, another simple mistake of the Pandit which has resulted in a serious defect in the opinion of the critic, is the misinterpretation of the technical term *Sruti* as applied to the Vedas in general. We have noticed this important point long ago, in pages 27 to 30 Volume I, and our readers will remember that *Sruti* is a logical term applied to one of the six varieties of proofs or *premanas* admissible in evidence. It refers to the theoretical knowledge obtained, orally or in writing, from a teacher who is a practical master of a particular scientific matter. Until this theoretical knowledge is developed by practical experiment and experience, it remains as *Sruti*, whether it

is acquired orally or through written descriptions. The critic's opinion as to the absence of a knowledge of writing in the so-called Vedic period, is disproved by direct internal evidence, because the literature itself contains ample references to writing in detail. The modern Pandit has been making a double blunder in his misinterpretation of the term Sruti. A similar technical word, namely Rishi is interpreted as referring to a human being wearing beard and twisted hair, whereas it specifies the practical knowledge of a scientific religious fact just noticed, as distinguished from the theoretical knowledge denoted by Sruti. The technical significance of the various classes and names of the Rishis has been examined in detail in pages 476 to 506 Volume I, and it is earnestly hoped that a reading through those pages will only corroborate the explanation here offered. There is not the slightest doubt that a mere acknowledgement of the correctness of the technical definitions of these two terms, Sruti and Rishi, will completely remove all the present confusions produced by misrepresentations and misdirected criticisms. There are two more important technical terms which are completely abused by the modern Pandit without any reason or excuse whatever, namely Bramha and Puranom. The significance of the great Bramha as one of the Triads has been enquired into in detail in pages 359 to 406 and that of Puranom in pages 44 to 53 Volume I, and it is earnestly hoped that our beloved readers have no more doubts about them. The divine Bramha has been found to represent the divine basis for the human faculty technically called Budhi, meaning the intellect which turns back inwards in the direction of Bramhan. Bramha thus denotes the highest development of this Budhi as well as its ultimate stage, while the various Rishis represent the lesser developments of this very Budhi and their respective lower stages.

There are therefore no Bramhas or Rishis in the cock and bull stories of the modern Pandit and the Vedantin, and their enlightened admirer may now have the grim satisfaction of having rendered his valuable encouragement to them, in their blasphemous attempts to destroy the Bramha and the Rishis of the sacred literature. Similarly the term Puranom is equally misunderstood although its use as applying to the ultimate divinity conceivable, is also commonly recognised. Our readers will remember that technically, the term refers to the Bramhan conceived as combined with the Satwic Maya. It will be admitted here by all that in the examination thus far, of the nature of the contents of the sacred Vedas, we have not been introducing new and strange matters to vindicate our position, nor have we been trying to confuse anywhere within this essay with mysterious or occult deceptions, with a view to enforce any preconceived views of our own. We have only been conscientiously reiterating the simple fundamental principles accepted and adopted for the composition of the religious literature dealing with the highest religious instructions in such a way as to be useful even to the lowest of mankind. We cannot at this stage of our humble essay permit the ignorant Pandit and the indifferent Vedantin to intrude against the real interest of our time-honoured religion, and keep festering like flies to obstruct our humble attempts for the correct understanding of the sacred subject. They have already caused more than bearable annoyance and almost irreparable loss; their future enterprises should therefore be strictly confined to the entertainment of their honourable admirers alone.

नीचं समृद्धमपि सेवति नीच एव तं दूरतः परिहरन्ति पुनर्महान्तः ।

शास्त्रोक्तं मधुरपक्वफलैरुपेतं सेवन्ति वायसगणा न तु राजहंसाः ॥

(c) With the help of the results secured from the foregoing examination of the few technical terms, namely Sruti, Rishi, Bramha and Puranom, let us now try to understand the views of our venerable authors in the descriptions furnished by them within the literature itself, pertaining to the origin and contents of the sacred Vedas. We must here proceed however through the right path keeping away from the numerous pitfalls of misconceived allegories and mythologies placed before us at every step. The exact Puranic method of representation is clearly pointed out in the sacred texts themselves, and no foolish misinterpretation should be thrust in at the very fountain head, confounding it unnecessarily with any thing else. Vide quotations from Varaha-Purana and Padma-Purana almost in the same words, pages 408 & 412, Volume I.

मूर्तिपक्षे चेतिहासं अमूर्ते चैकवद्बुद्धि ।

ख्याप्यते वेदवाक्यैश्च इह सा वेदवादिभिः ॥

“When religious facts are explained in their true abstract form, the basic divinity underlying is explained as single and as seated in the heart ; but those learned in the Vedas use the language of the Vedas known as Itihasa, while describing them in some tangible form.”

Our bitterest opponents cannot deny that we have now produced direct internal evidence to establish the validity of the materials we have now gathered for explaining the questions at issue, and it is hoped that we would be left unmolested until we apply them in the ordained method hitherto followed.

(i) We have found that there was only one Veda in the beginning with its single meaning. Owing to the absence of its true knowledge it had to be divided into many.

एक एव द्विजा वेदो वेदार्थश्चैक एव तु ।

एकवेदस्य चाज्ञानात् वेदास्ते बहवः कृताः ॥

It is now plain that the Sthoolartha of the Pandit, the Sookshmartha of the Vedantin and the esoterism of the Theosophist are but vain buffooneries in the interpretation of the single Veda with its single meaning. The very necessity for its first division into several Vedas is here curiously enough, attributed to the ignorance of these admired authorities. The object of the division certainly could not have been to make it absurd or abstruse, nor to reduce it to the howlings and screamings of an invading army of illiterate soldiers. The term Veda literally and truly denotes the ultimate, the eternal and the truest knowledge of the Absolute. Its ignorance is impossible to be rectified except by the knowledge of the simpler and plainer truths which form part and parcel of the eternal truth. No untruths of any sort, no hysterical outcries aroused by emotions of fear or wonder, could be substituted for the scientific contents of the sacred Vedas. The eternal and single Veda is the holy breath of the divine Vishnu with whose essence the whole of the *religious sphere* is (vis) pervaded.

निश्वासभूता मे विष्णोः वेदा जातास्सुविस्तराः ।

तिलेषु तैलवद्वेदे वेदान्तस्सुप्रतिष्ठितः ॥

The Vedanta is embedded within the Vedas and the pseudo-vedantin's discovery of it elsewhere, and particularly of its absence within the Vedas, is indeed a deceptive misstatement of facts. If the personality of the Divine Brahma is correctly understood as noticed above, the complete knowledge he owns will be found to be fully denoted by the technical term Puranom, and the modern interpreters need not go the length of suspecting printer's mistakes in the following line above quoted.

प्रथमं सर्वशास्त्राणां पुराणं ब्रह्मणा श्रुतम् ॥

The great Bramha technically denoting the divine basis of the intellects engaged in introspection, has to acquire His divinity from the Puranom explained a hundred times as representing Sabda-Bramhan or *Apara-Bramhan* which technically denotes the ultimate state of Bramhan as combined with the Satwic Maya, and therefore higher than the status of Bramha. That the sacred Vedas and other religious literature treat only of the Apara-Bramhan and are therefore known as *Apara-Vidya*, has been noticed in page 39, Volume I.

द्वे विद्ये वेदितव्ये हि परा चैवापरा च ते ।

तत्राऽपरा तु विद्यैषा ऋग्वेदो यजुरेव च ।

सामवेदस्तथार्थर्ववेदश्चैव मुनीश्वर ।

कल्पो व्याकरणं चैव निरुक्तं छन्द एव च ।

ज्योतिषश्च तथानाद्यविषया अपि बुद्धयः ॥

सहस्रद्वयोपनिषत् ॥

This description found in the Sacred Upanishad, proves beyond doubt, that the Vedas under reference treat of some specific religious matter directly useful to mankind and contain the true Vedanta within them, what the pseudo-vedantin now talks being neither Veda nor Vedanta in any sense of their meaning.

तिलेषु तैलवद्वेदे वेदान्तस्तुप्रतिष्ठितः ॥

The Vedas and the Vedantas have to be obtained from the Great Bramha whose four faces in the four directions are alone capable of producing them so as to be useful for all varieties of involutionary intellects lying scattered in the four directions of the globe. It must be particularly remembered here, that the holy region over whose four directions

the Vedas spread and illuminate, is the region of the technical Budhi or the involutory intellect of the pious and the humble, but not the psychological Reason or Intellect of the Western Philosopher. Vide page 392 Volume I.

प्रत्यगाद्यभूता च बुद्धिरव्यवसायाध्यारम्भकं भूतसूक्ष्मं बुद्धिशब्दवाच्यम् ॥

The origin and region of the four sacred Vedas are thus generally described in the technical style. How and when they really originate are also clearly stated in the Sruti itself, as noticed in the passage above quoted.

तस्माद्यज्ञात्सर्वं हुतः ऋचस्सामानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

When man sacrifices, in the sacred fire of devotion towards the Almighty Vishnu, all the wicked tendencies in him which ever obstruct his religious path, all the Vedas then originate for him, one after another from the same sacrificial fire. Until this terrible sacrifice is boldly performed, no Vedas or Vedanta would ever be forthcoming; the modern Pandit and the Vedantin need therefore cherish no hope of seeing them with any amount of patronage from their enlightened admirers. Having now understood to some extent, how and when the Vedas truly originate, as well as where they actually illuminate, we must enquire into the further details of the region over which they spread their sparkling light, driving far away the speechless darkness of ignorance. In the four directions of these highly scientific and devotional sphere, several halting places are provided like G. T. stations whose positions and boundaries are distinctly defined and demarcated. From these centres of observation and inspection, all below and all around could be seen and directed, and they allude to the various stages

of attainment of the involutory intellect or Budhi, as well as its acquirement of specific forms of *knowledge* in the religious subjects explained in the sacred Vedas. These are verily named the *Rishis* everywhere in our sacred literature and their various classifications and divisions have been examined in detail in pages 476 to 507 Volume I. Our beloved readers have probably not forgotten the following quoted in page 500, Volume I with regard to the general division of Rishis into five distinct castes.

अव्यक्ताद्या महान्ताद्याहङ्काराद्या तथैव च ।

भूताद्या चेन्द्रियाद्या च तेषां तद्ज्ञानमुच्यते ।

इत्येवमृषिजात्यस्तु पञ्चधा नाम विश्रुताः ॥

“ The Rishis are divided into five castes representing the *knowledge* of Avyakta, Mahat, Ahomkara, Bhoota, and Indriya, and are named Avyakta-Atma, Mahanta-Atma, Ahomkara-Atma, Bhoota-Atma and Indriya-Atma respectively ”.

The knowledge specified represents the Rishi, and as it also refers to the particular functions, powers and glories of the Atma, the names given are ingeniously coined and aptly applied, such as Avyakta-Atma &c. Every unbiased reader who has followed us so far, can now plainly understand that the contents of the sacred Vedas are partitioned among the different varieties of Rishis, and contain not a particle that can be experienced and explained by one who is not a Rishi. Every bit of religious instruction furnished, is thus the practical experience of the involutory intellect, in the holy region of devotion, which no psychological Reason or the common intellectual faculty of man could easily comprehend or appreciate, and much less deny or befool. If the ordained method of study is therefore honestly and earnestly followed, all the religious knowledge required for the final

emancipation of man, could be certainly secured in the theoretical form explained technically and logically as *Sruti*; and if we further undertake to do sincere work in the proper direction, we are sure to experience the particular results pointed out, as well as to be raised to the status of the Rishi or Rishis specified. We must now summarise, in the interest of our beloved readers, the results of our humble and laborious enquiry on this extremely abused and disputed subject pertaining to the origin and contents of the sacred Vedas.

(i) It will be evident from the foregoing enquiries, that we have not been indenting upon extraneous matters or personal opinions for establishing the views herein expressed nor that any views are expressed which are not clearly mentioned within the literature itself. All the proofs we have adduced in our behalf, are confined strictly to what would be unhesitatingly recognised as legitimate internal evidence. Let no modern interpreter or his zealous admirer in any way feel jealous on the score of our having trespassed upon their enviable method of interpretation and appreciation.

(ii) The Vedas with their Vedantas and all other religious texts we now have and can have, are known as *Apara-Vidya*, and their scope of attainment is limited to the ultimate region of *Apara-Bramhan* or *Sabda-Bramhan*. The *Para-Bramhan* is still beyond it and it is reached only through the *Apara-Bramhan*.

शब्दब्रह्मणि निष्णातः परम्ब्रह्माधिगच्छति ॥

The modern Vedanta preached everywhere and in every fashion, by every man in the street who wishes to override ethics and religion, is one of the most contemptible forms of Nihilism and Atheism. It is a pernicious attempt at levelling down everything with the express object of evading the arduous task of religious practice which has to

be undergone by` relinquishing the grossest desires for material prosperity. The modern Vedantin has in fact no form of religion worthy of practice, as he practically stands entirely outside its pale, with his meaningless and confounding Vedanta. It is now clear that the whole of our religious literature is called *Apara-Vidya* dealing with the glories of the *Apara-Bramhan* known also as *Sabda-Bramhan* or *Puranom*. The exact nature of the contents of the Vedas is here determined without a possibility of doubt, and their origin is also clearly traced to the ultimate *Sabda-Bramhan*, technically named also *Puranom*, *Vishnu* and *Yegna*.

निश्वासभूता मे विष्णोः वेदा जातास्तुविस्तराः ।

प्रथमं सर्वशस्त्राणां पुराणं ब्रह्मणा श्रुतम् ।

तस्माद्यज्ञात्सर्वहुतः ऋचस्सामानिजज्ञिरे ॥

Such are the simple and clear explanations technically furnished within the literature itself, that no reasonable person can, even if he would, possibly overlook them. The erudite Pandit however does not understand them, and the all-devouring Vedantin does not condescend to look at them. They have virtually eliminated from our sacred religion all that is most strengthening and comforting; and of recent years many a religious and social reformer has taken advantage of this very degradation, and has gone ahead of these authorities in propounding reforms with his vain speculations and evil suggestions.

सन्तः सच्चरितोदयव्यसनिनः प्रादुर्भवद्यस्त्रणाः

सर्वत्रैव जनापवादचकिता जीवन्ति दुःखं सदा ।

अव्युत्पन्नमतिः कृतेन न सता नैवासता व्याकुलो

युक्तायुक्तविवेकशून्यहृदयो धन्यो जनः प्राकृतः ॥

(iii) It is perhaps desirable here to state in plain language, the import of the technical descriptions we have noticed

from within the literature as to its own origin and contents. All the sacred texts from the Vedas downwards are found described as treating of the glories of Sabda-Bramhan or Bramhan combined with Satwic Maya; referring thereby to the religious sphere of devotion belonging to the Satwic Maya, where the specified glories are experienced by the devotee in his religious practice, but not to the earthy sphere of the worldly man which scientifically belongs to the technical Avidya or ignorance. In spite of the prevailing interpretations to the contrary, it is hoped that in a few years more, we shall come somewhat to our senses in the matter, and begin to perceive that the literature thus exactly treats of the true divine religion necessary for man's liberation from the bondage of this mortal existence. The centre from which all the true knowledge proceeds in the four directions is named Bramha the great Being, representing the state of highest intellectual development attainable in the devotional sphere; and the different degrees of such intellectual development in every direction are marked and named Rishis or Seers of truth. The Great Bramha is thus described as the original author of the Vedas &c., which explain the glories of Sabda-Bramhan, and as the Principal of the Universal College of true religion, the Rishis being His Assistants and Professors of the various branches of study, their names denoting the very titles of the sacred texts. This is exactly the Puranic method of treatment adopted in the whole of our religious literature, and it has been all along pointed out in this essay as having now been forgotten and even ignored in the current interpretations. Our beloved readers can now understand that the literature as a whole contains only a strictly scientific treatment of religion both in its theoretical and practical aspects, without being connected with personal revelations and personal opinions which are

unnecessarily forced upon the belief and faith of the Hindu public at present. It is the highest science ever ought to be known to man, and could be known by his honest and earnest labours in the ordained direction. Every stage and Chapter represented by the Rishis contains complete instructions for obtaining divine revelations, pertaining to the particular portion allotted to the work of that Rishi or the specified intellectual development which is the human privilege of every pious and intelligent soul. It is thus the most scientific and cosmopolitan religion with all its details of stages and degrees of progress, most mathematically defined and demarcated. The common questions however, as to its authorship and date of composition, are entirely thrown out of its region as silly and impertinent, and they are virtually set at nought, by ingeniously attributing the authorship to the respective Budhis or the intellectual faculties themselves, and by similarly pointing out the dates of their origin as the very times at which the required religious qualifications are secured. All prominence is directly given to the instructive and informing contents of the literature, and to the supreme necessity to make use of them, rather than to the knowledge of the name or names of human authors or of the periods of composition. Such is the curious Puranic method of treatment adopted throughout the sacred literature by our venerable forefathers who knew and valued eternal and blissful truths and despised ephemeral and miserable untruths. If, according to the modern science of history the physical person of a human being may be called an author, and some accidental day or days he chanced to compose may be reckoned as the date of composition, there is evidently no loss of science, if not positive gain, in attributing the authorship direct to his developed intellect, and the date of the composition to the time of his intellectual development. Be that as it may, our literature is truly and

logically the most scientific science of the utmost importance to the religiously inclined, and it is sufficiently holy and ancestral in its form, to the pious and the humble who believe in the existence of a God and of His eternal glory.

विश्वेशो वः स पायात्रिगुणसचिवतां योवलम्ब्यानुवारम्
विश्वद्रीचीनसृष्टिस्थितिविलयमजः स्वैच्छया निर्मिमीते ।
यस्येयत्तामतीत्य प्रभवति मूहिमा कोऽपि लोकव्यतीतः
त्यक्तो यश्चक्षुराद्यैरपि निपुणतमैर्वीक्षणादिक्रियासु ॥

13. Enough has been already said in the interest of the subject and for the conviction of our beloved readers. No more time or space is available here, nor have we any more either strength or passion to spare, to satisfy our learned interpreters or their enlightened admirers. We must leave them in silent resignation to follow, without remonstrance on our part, their own modes of interpretation and appreciation, led as they are, by their uncurbed fancy and by the forcible fashion of the time. We have however clearly understood that, as far as legitimate religious authority bears on the question of interpretation, the current method is a hostile one, not nobly hostile, but spitefully and scornfully. At best it may contain delicately wrought lies which must fail in the presence of rough truths; and in fact, it merely adds affectation and conceit to incapacity. By the persistence in such a mistaken course the whole soul is already instinct with lies, and all regions of right and life are for ever closed. And yet, the modern interpreter scarcely lets an hour pass without some manifestation of his ungrateful attitude and suicidal policy.

यत्प्रत्यग्रदलावलीकवलनैर्जातोसि शैलोपमो

यद्यायासु कदर्थितोऽसि न कदाप्यर्काशुभिः कर्कशैः ।

धोराधातकिरातपत्रिपत्तने यैर्बारबाणाशितं

तन्मातङ्गमदान्धपाटयासि किं विन्ध्याटवीपादपान् ॥

We must close this preface here with the following extracts to serve as samples of opinions expressed by the Western critics as referred to in para 8, over which the enlightened admirer of the modern Pandit and the Vedantin, might glorify himself. It is earnestly hoped that our beloved readers will not fail to observe that there has been no variation in the main aim and principle of this feeble essay thus far, from its very commencement. It has been written neither for fame, nor for money, nor even as a matter of duty. There is no doubt that more profitable and less dangerous work could have been done with the amount of labour now spent on this thankless undertaking. But, it some-how turned out to be a matter of necessity to deny the falsehood taught and remedy the injustice done. Although it is extremely doubtful how much might come out of this anxious but feeble attempt, it must be confessed that from the very beginning, there was no way round the lie and the injustice, but only over them. The enlightened public are therefore earnestly requested to throw away as bitter, if they choose, the fruits of this labour without reviling; and they are welcome to gather them without thanks, if they are in any way inclined to taste them.

आक्रोशितोऽपि सुजनो न वदत्यवाच्यं
 निष्पीडितो मधुरमुद्वमतीक्षुषणः ।
 नीचो जनो गुणशतैरपि सेव्यमानो
 हास्येन तद्वदति यत्कलहेऽप्यवाच्यम् ॥



A History of Sanskrit Literature

by
Professor Macdonell 1900.

(a) 'The four Vedas are collections called Samhita of hymns and prayers of varying age and significance'.

'The hymns of the Rigveda being mainly invocations of the Gods, their contents are largely mythological. Never observing in his ordinary life, action or movement not caused by an acting or moving person, the Vedic Indian, like man in a much less advanced state, still refers such occurrences in Nature to personal agents which to him are inherent in the phenomena. He looks out upon the workings of Nature with childish astonishment.'

'The religion of the Yejus is a kind of mechanical sacerdotalism. The desire which several rites are meant to fulfil amounts to nothing more than childish absurdity. Thus some of them aim at the obtaining of the year. Formulas to secure possession of the moon would have had equal practical value.'

(b) 'They (the *Bramhanas*) form an aggregate of the shallow and pedantic discussions, full of sacerdotal conceits, and fanciful or even absurd identifications, such as is doubtless unparalleled anywhere else.'

'The *Bramhanas* in course of time themselves acquired a sacred character, and came in the following period to be classed along with the hymns as *Sruti* or 'hearing', that which was directly heard by or, as we should say, revealed to the holy sages of old.'

The chief interest in the *Bramhanas* lies in the myths and legends they contain. The style of the prose in which the *Aitareya* is composed is crude, clumsy, abrupt, and elliptical.'

(c) 'The *Sootras* belong to the sphere or tradition of *Smriti*. As the *Upanishats* are a development of the speculative side of the *Bramhanas*, the *Srowta-Sootras* form the continuation of their ritual side.'

'From the intensely crabbed and unintelligible nature of their style, and the studied baldness with which they present their subjects, it is evident that the *Sootras* are inferior even to the *Bramhanas*, as literary productions.'

(d) The *Epics* 500-50 B. C. 'Vedic literature is essentially religious. Sanskrit literature abundantly developed in every other direction, is profane. The religion itself which now prevails is very different from that of the Vedic age.'

'Hand in hand with this fondness for introducing the marvellous and supernatural into the description of human events, goes a tendency to exaggeration. The very bulk of the Maha-bharata consisting as it does of more than 2,00,000 lines, is a concrete illustration of this defective sense of proportion.'

'It (the Maha-bharata) describes the tragic fate of the Kuru race, who with justice on their side, perished through the treachery of the victorious sons of Pandu with Krishnā at their head.'

(e) *Philosophy*. 'The Aryan copied from the aborigines the theory of transmigration of souls. . Sankhya is dualistic; there is no supreme God. It is a pessimistic system.'

(f) *Sanskrit literature*. 'History is the one weak spot in Indian literature.' It is, in fact, non-existent.'

'Bramhi writing 500 B. C. is borrowed from the Semetic symbols 22 in number and elaborated into 43.'

Rig-Veda-Samhita

or

The sacred hymns of the Brahmins

Edited by Dr. Max Muller, London 1849.

'But, as it is, the Rig Veda represents to us the old collection of the sacred poetry as it has been handed down by tradition in different Vaidik families, each of which claimed a certain number of ancient poets (Rishis), as their own. The poems therefore which have been incorporated in the Rig-Veda-Samhita are arranged according to the old families to which the poets of certain songs are said to have belonged, and consequently those passages which in later times were selected as most appropriate to be employed at the grand sacrifices by the Hotri-priests, are found scattered about in different parts of this old collection.'

"These hymns—originally popular songs, short prayers and thanksgivings, sometimes true, genuine, and even sublime, but frequently childish, vulgar, and obscure were invested by the Brahmins with the character of an inspired revelation, and made the basis of a complete system of dogmatic theology."

"These Brahmanas, though nearest in time to the hymns of the Rig Veda, indulge in the most frivolous and ill-judged interpretations."

"As the authors of the Brahmanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators such as Sayana."

Brahmanism and Hinduism by Sir Monier Monier-Williams 1891.

"The phenomena of nature were thought of as something more than radiant beings, and something more than powerful forces. To the generality of the worshippers they were more distinctly concrete personalities, and had more personal attributes. They were addressed as kings, fathers, guardians, friends, benefactors, guests. They were invoked in formal hymns and prayers (mantras) in set metres (chandas)."

"These hymns were composed in an early form of the Sanskrit language, at different times perhaps during several centuries, from the fifteenth to the tenth B. C. by men of light and leading (Rishis) among Indo-Aryan immigrants, who were afterwards held in the highest veneration as patriarchal saints. Eventually the hymns were believed to have been directly revealed to, rather than composed by these Rishis, and were then called divine knowledge (Veda) or the eternal word heard (Sruti) and transmitted by them."

The general results of the laborious researches of the best Sanskritists in the West for the past hundred years, are definitely and unambiguously expressed in the above extracts, particularly as pertaining to the *contents* of our sacred literature. They may be summarised and specified as follows.

(i) The sacred Vedas which are now believed by the pious Hindus as having existed from time immemorial, are but the collections made about 3000 years ago, of old popular songs current at that period. Their contents represent the expressions of childish astonishment at the sight of terrible phenomena of nature, given out by the Vedic Indian in his uncivilized and primitive state of society.

(ii) The Bramhanas which are reckoned by the Orthodox Hindus as forming part and parcel of the sacred Vedas, are but later productions of an inferior type. Their contents refer only to more sectarian, narrow and absurd religious conceptions as compared with the Vedas; and even the language in which they are couched shows signs of much deterioration.

(iii) The Sootras are the products of a still later period, being far inferior in every way, even to the Bramhanas.

(iv) The Upanishads belong to the Sootra period and are only a development of the speculative side of the Bramhanas.

(v) The Itihasas and Puranas are much later productions containing ridiculous exaggerations, and mythological, pre-faue, immoral and childish fables. The Maha-bharata for instance narrates at intolerable length, the treacherous acts of Krishna and the Pandavas against the just and virtuous Kurns.

(vi) The knowledge of writing was absent among the Indians during the Vedic period, and the Sanskrit Alphabet itself was borrowed from the Semetic race in later times.

The above views and criticisms cannot be sneeringly slighted or indifferently ignored, as they represent the logical and scientific conclusions arrived at by the life-long labours of the greatest Sanskritists in the civilized West in the true interest of the literature, although they are not far different in their nature from those of Colonel Ingersoll about the holy Bible. The best modern Pandit in India could not therefore easily condemn them with his mere literary knowledge, nor has he ever attempted to do so in behalf of his sacred religion. He cannot however be permitted to plead that he has been unaware of these serious Western criticisms which virtually strike at the very root of his time-honoured religion; because, his civilized admirer is expected to be completely acquainted with them, especially as his own knowledge of Hinduism at present, is acquired more from English translations than from the original texts. The venerable Pandit is no doubt surprised and bewildered at the analytical and scientific researches conducted so thoroughly by the Western scholars in the field and finds himself incapable of reasonably criticising a single opinion of theirs, the majority of facts brought to light being entirely strange to him. But his learned admirer accepts the Western criticisms as foolishly and as indifferently as he admires his Pandit. Such in broad light and brief terms is the real position and attitude of the learned Pandit and his ill-advised admirer in the

land. Let them in the teeth of their pleasure or displeasure simply think within themselves how far their presumptuous conduct has been profitable or even honourable. Stern facts now compel them to sink into oblivion, leaving behind them but the pernicious effects of the innumerable mischiefs wrought by them to the entire detriment of national prestige and religious sanctity. Their entire manner of thought and talking about religion, is simple mockery, and they should give up at once their false assumption of authority, without being liable to short-comings and dishonesties.

सन्त एव सतां नित्यमापदुद्धरणक्षमाः ।

गजानां पद्ममनानां गजा एव धुरन्धराः ॥

It may not be perhaps entirely unnecessary or even unpar-donable to notice a few important and vital points here in which the Western Sanskritists have completely gone astray so far as their criticisms on our sacred literature are con-cerned. We have already stated that they have misunder-stood from the very commencement, the technical terms *hishi* and *Sruti*, exactly like the modern Pandits. Similarly the term *Samhita* as found coupled with the names of the Vedas namely *Rigveda-Samhita*, *Yejurveda-Samhita* &c., is interpreted as meaning a collection, although the word in Sanskrit has that meaning too like many other words having several meanings. From this mistaken interpretation of the word, the natural inference is drawn to the effect that the Vedas represent a collection of popular songs or hymns known to the Hindus at a particular period in the history of the nation. Of course the Pandit and his admirer have no knowledge of the technical subject, and are therefore com-pelled to remain silent if not admire the critic who is doubt-les more learned than either of them. But, that is no valid argument to establish the correctness of the criticisms them-selves. The word *Samhita* is known to every vedic student as referring to the technical form of each hymn in the sacred Vedas, as formed out of the *Padas* or individual words by proper phonetic changes, and is opposed to the *Pada-Patha*.

पदप्रकृतिःसंहिता ॥ निरुक्तं ॥ वर्णानां अतिशयितःसन्निधिःसंहिता-
संज्ञःसंज्ञात् ॥ वर्णानामेकप्रयोगोऽसंहिता ॥

The idea of collection which appears to have entered the brains of the Western Sanskritists in this connection, is truly attributable to their preconceived opinion as to the low origin and stupid contents of the Vedas which constitute the ancient literature of the despised Hindu. Professor Max-Muller whom many other Western scholars have closely followed, has edited the voluminous commentary of the Rig Veda by Sayana and cannot therefore completely deny the knowledge of its contents. His uncalled for and absurd criticisms we have quoted above, must be presumed as having originated from his study of the commentary; otherwise, they would be inexcusable altogether. Sayana clearly explains that Samhita and Bramhana form the two parts of the Vedas.

तस्मान्मन्त्रब्राह्मणन्यतिरिक्त भागाभावान्मन्त्रब्राह्मणस्वरूपस्य लक्षित-
त्वात्तदुभयाग्रकत्वं वेदस्य सुस्थितम् ॥

This authoritative, technical and scientific explanation of Sayana has not been logically attacked by MaxMuller, or any of his followers, and every criticism sneeringly offered is therefore unscientific and unworthy of their scholarship. Their historical and philological inferences as to the Vedas being a collection of old fabulous songs and the Bramhanas being later inferior productions, are scientifically wrong and religiously objectionable. Similarly, their interpretation of the Itihasas and Puranas as traditional tales and mythologies of a profane character and of a much later date, is equally the mistaken product of an ill-informed and biased mind although it is partly the result of the unfortunate contamination with the modern Pandit. If the learned Professor were now alive, he could have refreshed his memory by reading the following passage from the very book he edited and published with considerable difficulties. Sayana explains the technical meaning of Itihasa and Puranom in the clearest terms.

विप्रपरिव्राजिकन्यायेन ब्राह्मणाद्यवान्तरभेदानामेवेतिहासादीनां पृथगभि-
धानात् । देवांसुराः संयत्ता आसन्नित्यादय इतिहासाः । इदं वा अग्नेर्देवैः
विद्वद्ग्रीदित्यादिकं जगत्तः प्रागवस्थामुपक्रम्यसर्गप्रतिपादकं वाक्यजार्त पुरा-
णम् ॥

“As both the words *Vipra* (Brahmin) and *Parivra* (Sanyasi) refer only to a Brahmin, the *Itihasas* &c., pertain to the Vedas and do not differ from them. The particular form of descriptions found within the Vedas such as ‘The Devas and Asuras prepared themselves’, is known as *Itihasa*. Again the form of description contained within the Vedas themselves, concerning the origin of the Universe, such as, ‘In the beginning none of these things ever existed’ is styled *Puranom*.”

The above are clear definitions which ought to throw all varieties of modern interpreters and critics off their balance at once. The current interpretation of the sacred literature as a whole, is simple falsehood uttered by hypocrisy; the admiration of such an interpretation is definite absurdity rooted in affectation; and the prevailing unwarranted criticisms are but cold assertions in the teeth of science and truth. All these exhibit the states of mind in which the reason is unhinged by pride, prejudice and ignorance. Nothing can be more exquisitely, and in all points worthless. No one ought to be allowed to trouble mankind or encumber them with dangerous and deteriorating work. Let all the self-constituted benefactors in this concern, rather courageously burn all they have written and wait for the better days. There is no use further blundering upon and giving a wretched commonalty to, the religious instructions of supreme importance, bequeathed to us through the sacred Vedas.

सम्पूर्णकुम्भो न करोति शब्दमर्धो घटो घोषमुपैति नूनम् ।

विद्वान् कुलीनो न करोति गर्वं गुणैर्विहीना बहु जल्पयन्ति ॥

Before concluding, it is highly desirable indeed, in the true interest of the sacred literature, to quote without fear and even with a sense of just pride, the subjoined candid opinion of Dr. Thomas of the India Office London, an authority no less honourable than Professors Max-Müller and Monier Williams. It will surely prove a source of

consolation and encouragement to our beloved readers, and of painful surprise to the misled Western critic and to his indigenous imitator. It might not however succeed in producing any beneficial effect upon the perversity of our thick-skinned Pandit or upon the hypocritical orthodoxy of his enlightened admirer.

“ I think there can be no doubt that the conceptions of history, geography &c., expounded in the Puranas and similar works are of a different order from the European ideas connected with these subjects, being throughout dominated by philosophic, religious and ethical purposes. A similar phenomenon is to be observed in the religious literature of other countries, where also a need has been felt for *interpretations on the lines of your own*. From this point of view I feel that you are doing a service to Sanskrit literature and the religious life of your country by dissociating them from the comparison with the common sense points of view of the modern system of study.”

Thus, the subject under reference is of the highest importance to mankind in general, and the above opinion is perfectly and gloriously expressed. Its widest scope and universal application to every theistic religion, cannot now be frivolously denied by the interpreters or critics of the modern type. It is hoped that our beloved readers will now be convinced that the vindication of perfect truth, under the existing conditions, could certainly be expected, by way of reasonable judgment, appreciation and sympathy from foreign lands, rather than from the boasted Pūnya-bhūmi of the venerable Pandit and the enlightened patriot.

यस्यास्ति सर्वत्रगतिस्सकस्मात् स्वदेशरागेण हि याति खेदम् ।

सातस्य कुरीयमिति बुवापाः क्षारं जलं के पुरुषाः पिबन्ति ॥



VI. BHISHMA PARVA.

INTRODUCTION.

13. This is one of the most important Parvas in the Mahabharata. The great Bhishma is the common grand-father of both the Kurus and the Pandavas, somewhat like Vyasa, the author of the Epic who is more directly their general grandfather. In the war, Bhishma sides with the former although at heart he loves the latter. He accordingly fights in the battle against the Pandavas, and falls during the Dekshinayana, after ten days' fighting. He lies on the bed of arrows in the midst of the battle field without dying, until the advent of the Uttarayana. In that state, he acts as the chief speaker in the succeeding voluminous Parvas known as Santi and Anusasana. It is in the beginning of this Parva that the world-known Bhagavat-Gita is introduced as having been preached by Sri-Krishna to Arjuna at the commencement of the great battle at Kurukshetra. Gavalgani Sanjaya is also here said to have been specially appointed by Vyasa to narrate the war news to the blind old Dhritarashtra in his palace. The Gita was accordingly repeated along with the war news, by Sanjaya, gifted with divine vision, while the fighting was going on in the battle-field. Such is the account given within the Epic itself. Under the current method of interpreting the sacred Puranas and Itihasas as human history of deceased monarchs and extinct nationalities, it is very likely that the Gita as a whole, might be logically condemned by unsparing

critics as a later interpolation. And in reality there is no cogent reason for the greatest admirers of the Gita to offer, at present, against this undermining criticism. The admiration thus inevitably dwindles into silly emotion and sometimes into mere dogmatism. The learned expositions of the text consequently lose the major portion of their pretended importance and value. The very dramatic setting for the declaration of the famous Gita to the world, appears, as at present understood, uncouth and unnatural. The meeting of more serious and nasty difficulties of the same type is unavoidable when the inside of the text is ransacked. The modern attempt to ignore these serious hindrances without even an open acknowledgement of their actual existence, is indeed a sure sign of mental and moral weakness. How could the innocent public be expected to recognise the importance and dignity of the text when its professed expounders are in their present pitiable predicament? It is absolutely impossible to explain the whole of the text reasonably, unless the technical method of treatment adopted in the sacred literature, is accepted unconditionally and with a full heart. This very necessity is pointed out in the introductory explanations furnished in this Parva within a few chapters preceding the eighteen Adhyayas of the Gita. Without a correct knowledge of this introduction, it would be a hopeless task to grasp the true import of the sacred Gita as well as its exact application, scope and extent. Evidently, the nine long chapters dealing with the subject in this Parva just preceding the Bhagavat-Gita are seldom noticed by the modern learned Pandit as forming part of the Mahabharata itself. He is in great hurry to take up the Gita for the purpose of enlightening his inferiors, and he has therefore no convenient leisure to look into the previous

pages of the Epic which probably he despises as mere Pura-
 nic story as his venerable self is pleased to understand it.
 When the dealer in the Gita is self-imposed with the title of
 the critic, foreign or indigenous it does not matter much, the
 sacred text is immediately converted into an interpolated
 stuff, especially as it contains a philosophical dialogue entirely
 unconnected with the history of the Maha-bharata war which
 he believes as having taken place in Delhi, sometime before
 the invasion of India by Alexander the Great. The sub-
 stance of this Gita also therefore discloses the unscientific
 and childish theories recognised and respected as highly
 philosophical and ethical, by the ignorant Hindus of that
 particular historical period, say between 200 and 1500 B. C.
 The readers may proceed with the firm conviction that these
 are exactly the prevailing respective opinions of the erudite
 Pandit and the enlightened critic. All the voluminous writ-
 ings and platform orations which pour forth eulogiums on
 the Bhagavat-Gita, are unmistakably based upon these un-
 derlying views which are unfortunately derogatory to the
 cogency, sacredness and dignity altogether, of the contents
 of the celebrated text. All those who are earnestly and
 sincerely desirous of obtaining useful information and re-
 ligious instruction, could not, under these circumstances,
 help treating the current elucidations of the text, as sheer
 deceptions in the field and as sinful misapplications of en-
 nobling spiritual instructions to the insignificant affairs of
 mundane existence.

स्तुवद्भवनिवर्तके सति हरौ कविः सूक्तिभिः
 करोति वरवर्णिनीचरितवर्णनं गर्हितम् ।
 अनीतिरवनीपतिर्बत शुनीतनु मौक्तिकैः
 विभूषयति देवतामुकुटभागयोग्यैर्यथा ॥

The substance of the introductory portion above referred to, could be easily gathered from the first few pages dealing with the Bhishma Parva here. When the connection of this particular portion with the main subject of the Gita is recognised, it will be evident, that this most philosophical and religious text is irremovably attached to the real contents of the Maha-bharata, and that it could not therefore be condemned as an irrelevant interpolation of later or earlier date. It will also be clearly found that the Gita as a matter of fact enunciates the general maxims of the great Epic and the latter explains the practical details of the science of Gita. It will further be evident even to the great surprise of the modern interpreters that the Bhagavat-Gita imbedded in the Maha-bharata is neither the highest philosophical dissertation available in the Hindu sacred literature, nor is it the lowest form of philosophical or religious instruction suited to the average worldly wise man, as it is too often mistakenly presumed. The sacred Gita has its specific status and dignity as a text for intermediate grade, far beyond the reach of the ordinary public governed as they are by their mind and senses instead of being able to control them in return.

गदोदन्ता दन्ताः पलितकलितः कुन्तलभरः

तमःक्षेत्रे नेत्रेऽविषयपटुनी नः श्रुतिपुटे ।

अभूदङ्गं रङ्गद्वलिवलयवल्लीविलुलितं

तथाप्येतच्चेतस्तरुण इव धावत्यनुदिनम् ॥

It may be specially noticed in this connection that the celebrated Bhagavat-Gita as well as a valuable introduction to it, are both in the words of Sanjaya as addressed to king Dhritarashtra. This introduction furnishes in detail the technical explanations for the Puranic geography and periods of time specified in the treatment of the great Epic as a

whole. It is also necessary to remember in this connection that although the general Puranic descriptions of the apparent places and periods of time are the same in all the texts, there are peculiarities in the scenes and times described in each text as specially pertaining to the incidents narrated therein. This fact necessarily adds to the strength of evidence hitherto adduced against the prevailing literal interpretations carelessly furnished without any reference to the extremely technical character of the sacred subject. We shall notice this point in detail as we proceed.

14. Sanjaya and his introduction to the Bhagavat-Gita. Sage Vyasa arranges to furnish timely news regarding the progress of the would-be battle at Kurukshetra, to the blind Dhritarashtra inside the Palace.

व्यास उवाच ॥

यदि चेच्छसि संग्रामं द्रष्टुमेनं विशाम्पते ।

चक्षुर्ददानी ते पुत्र युद्धमेतन्निशामय ॥

धृतराष्ट्र उवाच ॥

न रोचये ज्ञातिवधं द्रष्टुं ब्रह्मर्षिसत्तम ।

युद्धमेतत्त्वशेषेण शृणुयां तव तेजसा ॥

व्यास उवाच ॥

एष ते सङ्गयो राजन् युद्धमेतद्वदिष्यति ।

एतस्य सर्वं संग्रामे न परोक्षं भविष्यति ।

चक्षुषा सङ्गयो राजन् दिव्येनैव समन्वितः ।

कथयिष्यति ते युद्धं सर्वं ज्ञात्वा भविष्यति ।

अहं तु कीर्तिमतेषां कुरूणां भरतर्षभ ।

पाण्डवानां च सर्वेषां प्रथयिष्यामि मा शुचः ।

दिष्टुमेतत्सर्वं नाभिश्चोचितुमर्हसि ।

न चैव शक्यं संयन्तुं यतो धर्मं ततो जयः ॥

“Vyasa told Dhritarashtra that he would give him eyesight if he wished to see the fight; but Dhritarashtra replied that he was unwilling to witness the deaths of his relatives and that he would therefore be satisfied by hearing the news. Vyasa then spoke thus. This Sanjaya will be gifted with divine vision so that he may see everything taking place in the battle and narrate to you from time to time. I am myself going to declare to the world the fame of the Pandavas and the Kurus. The war is inevitable and victory will only be on the side of Dharma. You need not therefore be aggrieved on that account.”

Here, success is already declared to be Dishtom or destined to be on the side of Dharma, clearly alluding to the Pandavas. It will become evident as we proceed how Sanjaya represents a state of intellectual development by which the Maha-bharata war could be seen and how Dhritarashtra could only hear of it. Vyasa's argument to console Dhritarashtra here, must strike every sensible reader as containing something of great Puranic importance. He says he is himself going to proclaim to the world the fame of the Pandavas and the Kurus.

अहं तु कीर्तिमेतेषां कुरूणां भरतषम ।

पाण्डवानां च सर्वेषां प्रययिष्यामि मा शुचः ॥

If this is only to be literally interpreted as Vyasa's intention to compose the great Epic after the war, it would surely be a poor consolation to the blind old Dhritarashtra. Vyasa having left after arranging with Sanjaya to narrate to the blind king the occurrences in the battle field from time to time, Dhritarashtra asks Sanjaya to give him a de-

ailed description of the countries and towns from which their famous rulers have now assembled to fight at Kurukshetra.

धृतराष्ट्र उवाच ॥

भौममैश्वर्यमिच्छन्तो न मृष्यन्ते परस्परम् ।

मन्ये बहुगुणा भूमिस्तन्ममाचक्ष्व सज्जय ।

बहूनि च सहस्राणि प्रयुतान्यर्बुदानि च ।

कोट्यश्च लोकवीराणां समेताः कुरुजाङ्गले ।

देशानां च परीमाणं नगराणां च सज्जय ।

श्रोतुमिच्छामि तत्त्वेन यत एते समागताः ॥

“The innumerable warriors now assembled at Kurukshetra are jealous of each other owing to their greed for the wealth of the Bhumi. I am therefore of opinion that the Bhumi is valuable in many ways. O, Sanjaya, please describe it to me. I wish also to hear from you the correct extent of the countries and towns from which these warriors have come.”

A general geographical description of the Bhumi or earth as it is understood, was then given by Sanjaya extending to nine full chapters from 4 to 12. Although the whole of it exactly corresponds to the descriptions in the various Puranas, which we have noticed in detail in the earlier portion of this essay, it would still be a matter of extreme interest to observe that the text under reference speaks in the same tone, only more clearly. The following extract will, it is earnestly and anxiously hoped, add further to the conviction regarding the correctness of the method of interpretation here followed and the complete inapplicability of the current explanations, criticisms and condemnations.

Quotation No. I.

सञ्जय उवाच ॥

भूमौ च जायते सर्वं भूमौ सर्वं विनश्यति ।
 भूमिः प्रतिष्ठा भूतानां भूमिरेव सनातनम् ।
यस्य भूमिस्तस्य सर्वं जगत्थावरजङ्गमम् ।
 तत्रातिगृह्णा राजानो विनिघ्नन्तीतरेतरम् ।
 भूमिरापस्तथा वायुरग्निराकाशमेव च ।
 गुणोत्तराणि सर्वाणि तेषां भूमिः प्रधानतः ।
 शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ।
 भूमेरेते गुणाः प्रोक्ता ऋषिभिस्तत्त्ववेदिभिः ।
 चत्वारोऽप्युगुणा राजन् गन्धस्तत्र न विद्यते ।
 शब्दः स्पर्शश्च रूपश्च तेजसोऽथ गुणास्त्रयः ।
 शब्दः स्पर्शश्च वायौ द्वौ आकाशे शब्द एव तु ।
 एते पञ्चगुणा राजन् **महाभूतेषु** पञ्चसु ।
 वर्तन्ते सर्वलोकेषु येषु भूताः प्रतिष्ठिताः ।
 अन्योन्यं नाभिवर्तन्ते साम्यं भवति वै यदा ।
 यदा तु विषमीभावमाविशन्ति परस्परम् ।
 तदा देहैर्देहवन्तो व्यतिरोहन्ति नान्यथा ।
 आनुपूर्व्या विनश्यन्ति जायन्ते चानुपूर्वशः ।
 सर्वाण्यपरिमेयाणि तदेषां रूपमैश्वरम् ।
 तत्र तत्र हि दृश्यन्ते धातवः **पाञ्चभौतिकाः** ।
 तेषां मनुष्यास्तर्केण प्रमाणानि प्रचक्षते ।
 अचिन्त्याः खलु ये भावा न तांस्तर्केण साधयेत् ।
 प्रकृतिभ्यः परं यत्तु **तदचिन्त्यस्य** लक्षणम् ॥

Quotation No. II.

सुदर्शनं प्रवक्ष्यामि द्वीपन्तु कुरुनन्दन ।
 परिमण्डलो महाराज द्वीपोसौ चक्रसंस्थितः ।
 नदीजालप्रतिच्छन्नः पर्वतैश्चा**भ्रसन्निभैः** ।

पुरैश्च विविधाकारै रम्यैर्जनपदैस्तथा ।
 वृक्षैः पुष्पफलोपेतैः सम्पन्नधनधान्यवान् ।
 लवणेन समुद्रेण समन्तात्परिवारितः ।
 यथा हि पुरुषः पश्येदादर्शं मुखमात्मनः ।
 एवं सुदर्शनद्वीपो दृश्यते चन्द्रमण्डले ।
 द्विरंशस्तु ततः प्लक्षो द्विरंशः शाल्मलिर्महान् ।
 सर्वौषधिसमापन्नः पर्वतैः परिवारितः ।
 आपस्ततोऽन्या विज्ञेयाः शेषः संक्षेप उच्यते ॥
 रक्षांसि वै हिमवति हेमकूटे तु मुह्यकाः ।
 सर्वानागाश्च निषधे गोकर्णश्च तपोवनम् ।
 देवासुराणां सर्वेषां श्वेतपर्वत उच्यते ।
 गन्धर्वा निषधे नित्यं नीले ब्रह्मर्षयस्तथा ।
 शृङ्गवांस्तु महाराज देवानां प्रतिसङ्करः ।
 इत्येतानि महाराज सप्तवर्षाणि भागशः ।
 भूतान्युपनिविष्टानि गतिमन्ति ध्रुवाणि च ।
 तेषामृद्धिर्बहुविधा दृश्यते दैवमानुषी ।
 अशक्या परिसंख्यातुं श्रद्धेया तु बुभूषता ।
 यान्तु पृच्छसि मां राजन् दिव्यामेतां शशाकृतिम् ।
 पार्श्वे शशस्य द्वे वर्षे उक्ते ये दक्षिणोत्तरे ।
 कर्णौ तु शाकद्वीपश्च काश्यपद्वीप एव च ।
 ताम्रपर्णी शिरो राजन् श्रीमान्मलयपर्वतः ।
 एतद्वितीयं द्वीपस्य दृश्यते शशसंस्थितम् ।
 दक्षिणेन तु नीलस्य निषधस्योत्तरेण तु ।
 सुदर्शनो नाम महान् जम्बूवृक्षस्सनातनः ।
 सर्वकामफलः पुण्यः सिद्धचारणसेवितः ।
 तस्य नाम्ना समाख्यातो जम्बूद्वीपस्सनातनः ॥

Q. No. III.

धृतराष्ट्र उवाच ॥

यदिदं भारतं वर्षं यत्रेदं मूर्च्छितं बलम् ।

यन्नातिमात्रलुब्धोऽयं पुत्रो दुर्योधनो मम ।
 यत्र गृद्धाः पाण्डुपुत्रा यत्र मे सज्जते मनः ।
 एतन्मे तत्त्वमाचक्ष्व त्व हि मे बुद्धिमान्मतः ।

सञ्जय उवाच ॥

न तत्र पाण्डवा गृद्धाः शृणु राजन् वचो मम ।
 गृद्धो दुर्योधनस्तत्र शकुनिश्चापि सौबलः ।
 अपरे क्षत्रियाश्चैव नानाजनपदेश्वराः ।
 ये गृद्धा भारते वर्षे न मृष्यन्ति परस्परम् ।
 अत्र ते कीर्तयिष्यामि वर्षं भारत भारतम् ।
 प्रियमिन्द्रस्व देवस्य मनोर्वैवस्वतस्य च ।
 पृथोस्तु राजन् वैन्यस्य तथेक्ष्वाकोर्महात्मन ।
 अन्येषां च महाराज क्षत्रियाणा बलीयसाम् ।
 तत्ते वर्षं प्रवक्ष्यामि यथायथमरिन्दम ।
 महेन्द्रो मलयः सद्यः शुक्तिमानृक्षवानपि ।
 विन्यश्च पारियात्रश्च सप्तैते कुलपर्वताः ।
 तेषां सहस्रशो राजन् पर्वतास्ते समीपतः ।
 अविज्ञाताः सारवन्तो विपुलाश्चित्रसानवः ।
 अन्ये ततोऽपरिज्ञाता ह्रस्वा ह्रस्वोपजीविनः ॥
 उद्देशमात्रेण मया देशाः सङ्कीर्तिता विभो ।
 यथा गुणबलं चापि त्रिवर्गस्य महाफलम् ।
 दुह्याद्वेनुः कामधुक्च भूमिः सम्यगनुष्ठिता ।
 तस्यां गृद्ध्यन्ति राजानः शूराः धर्मार्थकोविदाः ।
 ते त्यजन्त्याहवे प्राणान्वसुगृद्धास्तरस्विनः ।
 देवमानुषकायानां काम भूमिः परायणम् ।
 राजानो भरतश्रेष्ठ भोक्तुकामो वसुन्धराम् ।
 न चापि तृप्तिः कामाना विद्यतेऽद्यापि कस्य चित् ।
 तस्मात्परिम्रहे भूमेर्यतन्ते कुरुपाण्डवाः ॥

Q. No. IV.

धृतराष्ट्र उवाच ॥

जम्बूखण्डस्त्वया प्रोक्तो यथावदिह सञ्जय ।
शाकद्वीपश्च मे ब्रूहि कुशद्वीपं च सञ्जय ।
शाल्मलिसैव तत्त्वेन क्रौञ्चद्वीपं तथैव च ।
ब्रूहि गावल्गणे सर्वं राहोः सोमार्कयोस्तथा ॥

सञ्जय उवाच ॥

जम्बूद्वीपात् प्रवर्तन्ते रत्नानि विविधान्युत ।
द्वीपेषु तेषु सर्वेषु प्रजानां कुरुसत्तम ।
ब्रह्मचर्येण सत्येन प्रजानां हि दमेन च ।
आरोग्यायुः प्रमाणाभ्यां द्विगुणं द्विगुणं ततः ।
एको जनपदो राजन् द्वीपेष्वेतेषु भारत ।
उक्ता जनपदा येषु **धर्मश्चैकः** ब्रह्मस्यते ।
ईश्वरो दण्डमुद्यम्य स्वयमेव प्रजापतिः ।
द्वीपानेतान् महाराज रक्षंस्तिष्ठति नित्यदा ।
स राजा स शिवो राजन् स पिता प्रपितामहः ।
गोपायति नरश्रेष्ठ प्रजाः सजडपण्डिताः ।
भोजनञ्चात्र कौरव्य प्रजाः **स्वयमुपस्थितम्** ।
सिद्धमेव महाबाहो तद्धि भुञ्जन्ति नित्यदा ।
ततः परं **समा** नाम दृश्यते **लोकसंस्थितिः** ॥
स **राहु** छादयत्येतौ यथाकालं महत्तया ।
चन्द्रादित्यौ महाराज संक्षेपोयमुदाहृतः ।
इत्येतत्ते महाराज पृच्छतः **शास्त्रचक्षुषा**
सर्वमुक्तं यथा तत्त्वं तस्माच्छममवाप्नुहि ।
यथोद्दिष्टं मया प्रोक्तं **सनिर्माणमिदं** जगत् ।
तस्मादाश्वस कौरव्य पुत्रं दुर्योधनं प्रति ।
श्रुत्वेदं भरतश्रेष्ठ भूमिपर्वमनोनुगम् ।
श्रीमान् भवति राजन्यः **सिद्धार्थः साधुसम्मितः** ॥

Q. No. V.

चत्वारि भारते वर्षे युगानि भरतर्षभ ।
 कृतं त्रेता द्वापरं च तिष्य च कुरुवर्धन ।
 पूर्वं कृतयुगं नाम ततस्त्रेतायुगं प्रभो ।
 संक्षेपाद्वापरस्याथ ततस्तिष्यं प्रवर्तते ।
 जाताः कृतयुगे राजन् धनिनः प्रियदर्शनाः ।
 प्रजायन्ते च जाताश्च मुनयो वै तपोधनाः ।
 त्रेतायां क्षत्रिया राजन् सर्वे वै चक्रवर्तिनः ।
 सर्ववर्णाश्च जायन्ते सदा चैव च द्वापरे ।
 महोत्साहो वीर्यवन्तः परस्परजयैषिणः ।
 तिष्ये भवति भूतानां रागो लोभश्च भारत ।
 संक्षेपो वर्तते राजन् द्वापरेस्मिन्नराधिप ॥

The lengthy extract here given is meant for convenient reference during leisure hours, by those interested in the subject. It is also necessary for the proper progress of our story without unnecessary doubts or disputes in the middle, to be prepared with definite ideas regarding the geographical specifications wherever possible. On a close reading of the text here quoted, it will be evident that every word used in the above extracts contradicts the current interpretations identifying the descriptions of localities in the literature with the countries, towns, rivers and hills in India as they are found at present. On account of the entire omission to take notice of the definitions here furnished for guidance, it is mathematically certain that the whole text is totally misunderstood and misinterpreted. There is no doubt that the geographical foundation here laid for the so-called history of the Maha-bharata war is built of a material with which neither the modern Pandit nor the critic is yet acquainted. Resting upon an entirely misleading and wrong basis, the

results of the current explanations could not but be pitifully preposterous. The ingenious twistings of the text might to some extent be put up with, provided they serve at least some harmless purpose. But if nothing is actually gained, except disrepute for and disbelief in the original text itself, the unauthorised trespass upon the sacred ground demands immediate checking, and the toleration of the same on the false ground of policy or on account of indifference, is surely culpable cowardice and a suicidal policy. It is safer and more honorable to let the subject alone rather than interfere with such a sacred matter in any objectionable fashion. It is earnestly believed that the gist of the passages quoted, as explained below, will convince every unbiased enquirer, of the truth of the above remarks.

Q. No. I.

“The subtle elements are five in number as classified by philosophers and the subtle earth possesses all the five qualities pertaining to the subtle elements, such as sound, feel, form, taste and smell. He who has secured this elemental earth has everything movable and immovable for him.

यस्य भूमिस्तस्य सर्वं जगत्थावरजङ्गमम् ॥

When the subtle elements are in their equilibrium, they do not intermix and there is then no creation or destruction. Each subtle element in itself is unlimited in extent and is the glory of God.

सर्वाण्यपरिमेयाणि तदेषां रूपमैश्वरम् ॥

Creation and destruction result only by individual irregularity of the subtle elements and their consequent inter-

"mixture, when they appear in the form of finite objects, whose extents are then measured or found out, but beyond this, their real state is immeasurable and unimaginable."

Now, what a serious and scientific treatment of the subtle elements and their mutual relation is here given and what an absurd and irresponsible interpretation is offered in its place? What value can, under these circumstances, be attached to the grand explanations, showy criticisms and virulent condemnations of our ancient religious literature, now thrown broad cast all over the land? The whole affair is a resplendent exhibition of the modern ignorance of the subject in toto.

शक्यो वारयितुं जलेन हुतभुक् छत्रेण सूर्यातपो
 नागेन्द्रो निशिताकुशेन समदो दण्डेन गोगर्दभौ ।
 व्याधिर्भेषजसंग्रहैश्च विविधैर्मन्त्रप्रयोगैर्विषं
 सर्वस्यौषधमस्ति शास्त्रविहितं मूर्खस्य नास्त्यौषधम् ॥

Q. No. II.

"The Jambu-dwipa in which the Bharata-varsha is situated, has a Jambu-tree called Sudarsana from which it takes its name. It is covered over by a number of rivers, and cloud-like mountains, and surrounded by salt water. It is like a reflection in the mirror and is seen situated within the orb of the moon.

यथा हि पुरुषः पश्येदादर्शं मुखमात्मनः ।
 एव सुदर्शनद्वीपो दृश्यते चन्द्रमण्डले ॥

Double the size of this is Plaksha-dwipa and double that again is Salmali, beyond which is all water in a compressed state. On either side of the divine rabbit in the moon

in the north is Kasyapa-dwipa and in the south Saka-dwipa. The Malaya mountain and the Tamraparni are in the head of the rabbit."

In this description of Jambu and other Dwipas there is hardly anything which could be grasped by the modern Pandit or his critic for identifications of places in India or Asia. The Jambu-dwipa or Sudarsana dwipa is unequivocally described as situated within the orb of the moon and is seen like a reflection in the mirror. As for our ordinary puranic explanation, there is hardly any difficulty to be experienced. The moon in religious literature has repeatedly been explained as representing the mind.

चन्द्रमा मनसो जातः ।

The term Sudarsana or worthy sight gives the necessary clue to the region described, as opposed to unworthy sights. The description in the text clearly refers to the subtle element known as Bhumi or earth and to the satwic state of mind dealing with the same. The identification of such religious and scientific ideas with geographical sites is simply ridiculous and sinful. It may be particularly noticed here that all the descriptions given invariably allude to excellent places alone. The major portion of the modern geography could not afford to exclude worthless localities in this manner.

Q. No III.

"Dhritarashtra enquired whether it was in Bharata-varsha, where his own mind attaches itself, that the Kurus and Pandavas have now assembled with their large armies on account of avarice and greed. Sanjaya replied that the

Pandavas were never avaricious but only the Kurus and other rulers friendly to them. Those who are avaricious in Bharata-varsha will keep quarrelling with each other. The real nature of this Varsha shall now be explained. Indra, Vyvaswatha-Manu, Prithu, Ikshwaku and other powerful kshetriyas are fond of this Varsha. It has several excellent mountains of which seven are important. Nobody is yet satisfied in its enjoyments. It is the support for divinely human bodies."

देवमानुषकायानां कामं भूमिः परायणम् ॥

Q. No. IV.

"In all the seven Dwipas, strength and longevity are produced by devotion, truthfulness and control of the senses. Although several cities are mentioned as found in the Dwipas, there is only a single city and a single Dharma in fact.

एको जनपदो राजन् द्वीपेष्वेतषु भारत ।
उक्ता जनपदा येषु धर्मश्चैकः प्रदृश्यते ॥

Eswara is the real ruler, father and grandfather in all the Dwipas. Food in the form of *Sidhom*, success or accomplishment, spontaneously attends on all the residents of the Dwipas.

भोजनञ्चात्र कौरव्य प्रजाः स्वयमुपस्थितम् ।
सिद्धमेव महाबाहो तद्धि भुञ्जन्ति नित्यदा ॥

Beyond these Dwipas is the region called 'Sama, or equilibrium. Besides the above Bhumi, the Sun, Moon and Rahu deserve consideration. Rahu is found eclipsing the

sun and moon at times. The above is the real gist of what is described in the sastras, regarding the details of the Bhumi which is observed or practised by the mind. भूमिपर्वमनोनुगम् ॥ Therefore leave off all anxiety about your son Duryodhana and rest in peace of mind."

We see from the above that in spite of the various details in the description of the seven Dwipas, confounding the modern public and the geographist in particular, it is clearly stated that there is but one *metropolitan city for all*, one Dharma, one Easwara the ruler, father and grandfather, and one self-supplying food named *sidhom* or attainment. Among the heavenly bodies, the sun, moon and Rahu are alone enquired into by Dhritarashtra and explained by Sanjaya. Even the blind old Dhritarashtra knew the meaning of his question. The sun and the moon certainly represent the Gnana-yoga and Karma-yoga respectively, and Rahu the common enemy of both, denotes the totality of obstructions. How is it possible to connect these descriptions with geography and astronomy? What excuse can be forthcoming for the uncalled for and ridiculous expositions now ordinarily obtained? I am extremely anxious that the readers will specially remember these portions, as they are to be of immediate use the moment we enter the field of Kurukshetra for the great battle.

Q. No. V.

"There are four Yugas in Bharata-varsha, namely; Krita, Treta, Dwapara, and Kali. The Krita produces ascetics possessing the wealth of Tapas. Treta originates Kshetriyas becoming chakravarties or Emperors. Dwapara gives rise to all castes, forward and heroic in character in

gaining victory over each other. In Kali, all are avaricious and passionate. In the Dwapara, as at present, everything is compressed or abridged."

संक्षेपो वर्तते राजन् द्वापरेस्मिन्नराधिप ॥

We have explained the Yugas at length in the previous chapters. It is enough to note here that the above description furnished in the text under reference, only strengthens the interpretation already given. *Samkshepa* here clearly refers to the process of reducing innumerable materialities to fewer categories of philosophy.

The above geography being thus finished, Sanjaya mentioned the death of the great Bhishma in the battle-field. Bhishma, who did not yield even to Parasu Rama, was killed by Sikhandi son of Drupada who was originally born as a daughter. For this very reason Bhishma declined to fight with him when he was attacked, and permitted himself to be killed.

जामदग्न्यं रणे रामं यो युध्यदपसंभ्रमः ।

न हतो जामदग्न्येन स हतोऽथ शिखाण्डना ।

नरसिंहः पिता तेऽयं पाञ्चाल्येन निपातितः ।

पाण्डवानां महासैन्यं यं दृष्ट्वैद्यतमाहवे ।

प्रावेपत भयोद्विग्नं सिंहं दृष्ट्वैव गोमणः ॥

Bhishma represents extreme Bhakti-yoga and is therefore described as the common grand-father of the Pandavas and Kurus, the good and the bad. Parasu-Rama as already noticed refers to the destruction of acquired sins, by his terrible axe. Bhishma was not in any way afraid of him. Bhakti-yoga is thus superior to the performance of Karmas for the removal of sins committed. Sikhandi is the son of

Drupada, ruler of Panchala or Sastras. Subsequently we shall find that his flag-staff is called Asamkalpa meaning, devoid of an objective idea, and hence superior to Bhakti-yoga which requires an object for love. Bhishma representing this Yoga had therefore to fall before Sikhandi. Sanjaya being questioned again by Dhritarashtra regarding the particulars of the war from its very commencement, he began to narrate the same as seen by his divine eyes.

प्रत्यक्षं यन्मया दृष्टं दृष्टं योगबलेन च ।
 शृणु तत्पृथिवीपाल मा च शोके मनः कृथाः ।
 दिष्टमेतत्पुरा नूनमिदमेव नराधिप ।
 नमस्कृत्वा प्रवक्ष्यामि पाराशर्याय धीमते ।
 यस्य प्रसादाद्दिव्यं तत्प्राप्तं ज्ञानमनुत्तमम् ।
 दृष्टिश्चातीन्द्रया राजन् दूराच्छ्रवणमेव च ।
 परचित्तस्य विज्ञानमतीतानागतस्य च ।
 व्युत्थितोत्पत्ति विज्ञानमाकाशे च गतिः शुभा ।
 अस्त्रैरसङ्गो युद्धेषु वरदानान्महात्मनः ।
 शृणु मे विस्तरेणेदं विचित्रं परमात्भुतम् ।
 भरतानामभूयुद्धं यथा तद्रोमहर्षणम् ॥

“Sanjaya said he could see the war through divine eyes and he was gifted with divine knowledge by the grace of his Guru Vyasa. He could hear at a distance, read others' thoughts and travel through the skies. He could not be hurt by arrows in any battle. The details of the battle fought at Kurukshetra, he could therefore narrate clearly.”

Now the story begins in right earnest from the very commencement of the great battle fought at Kurukshetra between the Pandavas and the Kurus. It is slowly introduced in the first couplet of the world-known Bhagavat-Gita.

15. THE BHAGAVAT-GITA.

धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सज्जय ॥

Dhritarashtra wished to hear from Sanjaya the details of the war that took place at Kurukshetra after the Pandavas and his sons gathered themselves there with their respective large armies.

This Gita or Song is known as the Bhagavat-Gita, distinguished as it is from other Gitas, such as Rama-Gita, Siva-Gita, Ganesa-Gita &c and curiously enough the beginning of it is the description of a great war. The battle-field and the contending parties are therefore very important factors to be definitely ascertained for the correct interpretation of the contents of the Gita as a whole. But these have been already explained at length in the previous pages and it would be mere waste of time to go over them here again. It is earnestly hoped that the readers remember them and will not begin to question about them at this stage. They are, of course, freely allowed the choice of relinquishing them altogether or of sticking on to them, when they follow the interpretation of the Gita as it is offered below in accordance with the clues already obtained by our enquiries hitherto. The description of the seat of war specified, has itself occupied full nine chapters in the text, and it is clearly evident that the whole of it is an introduction, and a necessary one, to the famous Bhagavat-Gita in the succeeding chapters. The Gita is thus virtually the National Anthem and the War Song. Its very title requires an explanation. It is called the Bhagavat-Gita either because it was preached by Bhaga-

van Sri-Krishna, or because it alludes to the glories of Bhagavan. In any case, the technical meaning of Bhagavan, if any, has to be examined.

समृद्धिं बुद्धिं सम्पत्तिं यशसां वचनो भगः ।
 तेन शक्तिः भगवती भगरूपा च सा सदा ।
 तया युक्तः सदात्मा च भगवान् तेन कथ्यते ॥
 ब्रह्मवैवर्तपुराणम् ॥

“The word Bhaga means, intellect, prosperity or glory and the power of producing these is called Bhagavathy. The eternal Atma as combined with Her is known as Bhagavan.”

It is thus clear that the Gita under reference explains the nature of Atma as eternal and as combined with Sakti or Bhagavathy.

The Padma-purana has the following regarding the real character of the Bhagavat-Gita.

श्रीभगवानुवाच ॥

नाहं सुमुखि निद्रालुः निजं महेश्वरं महः ।
 दृशा तत्त्वानुवर्तिन्या पर्याम्यन्तर्निमग्नया ।
 निर्मथ्य बहुधालोक्य वेदशास्त्राम्बुधिं सुधीः ।
 द्वैपायनो यदासाद्य गीताशास्त्रं निसृष्टवान् ।
 निद्रालुरिव देवेशी दुग्धान्धौ प्रतिभामि ते ।
 मायामयमिदं देवि वपुर्मे न तु तात्त्विकम् ।
 सृष्टिस्थित्युपसंहारं क्रियाजालोपबृंहितम् ।
 अतोऽन्यदात्मनोरूपं द्वैताद्वैतं विवर्जितम् ।
 गीताया वाक्यरूपेण यन्निरुद्धयते दृढः ।
 मदीयः पाशबन्धोऽयं संसारविषयात्मकः ।
 यदभ्यासपराधीनः पञ्चवक्त्रो महेश्वरः ।
 वक्त्राणि पञ्च जानौहि पञ्चाध्यायाननुक्रमात् ।

दशाध्यायान् भुजांश्चैकमुदरं द्वौ पदाम्बुजे ।
एवमष्टादशाध्यायी वाङ्मयी मूर्तिरैश्वरी ॥

“Bhagavan explained to His consort that His yogic sleep in the ocean of milk is really the enjoyment of internal vision obtained by philosophical insight, and that His body and other accessories are creations of Maya, the true Atman being beyond them all. He has taken this form for conducting the processes of creation, preservation and destruction. Having churned the ocean of the Vedas and the Sastras by deep study and observation, Vyasa has created the Gita out of the essence thus obtained. This Gita cuts asunder all the knots of worldly bondage and it is being practised by the five-faced Maheswara. His five faces are the first five chapters of the Gita, the succeeding ten chapters are his ten hands, one chapter his stomach and the remaining two his feet. Thus the eighteen chapters of the Gita constitute the Goddess Eswari in the form of words or language.”

Comments are hardly needed to understand the purport of the explanation above given of the Bhagavat-Gita. It is the production of Vyasa and is ever being practised by Maheswara and virtually constitutes his body. Like the Puranas and the Maha-bharata itself, as all along explained in this essay, this Gita also doubtless alludes to the practice of certain religious matters, to the *doing* of some definite acts.

यदभ्यासपराधीनः पञ्चवक्त्रो महेश्वरः ॥

The Gita being here described as constituting the body of Maheswara, it is desirable to obtain the definition and technical significance of the term Maheswara, if possible.

ज्ञानक्रियेष्टा रूपं हि शम्भोर्दृष्टित्रयं मतम् ।
निजेष्टवा जगत्सद्गुमुक्तस्य महेशितुः ।

प्रथमो यःपरिस्पन्दः शिवतत्त्वं तदुच्यते ।
 एषैवेच्छाशक्तितत्त्वं सर्वकृत्यानुवर्तनात् ।
 ज्ञानक्रियाशक्तियुग्मे ज्ञानाधिक्ये सदाशिवः ।
 महेश्वरं क्रियोद्रेके तत्त्वं विद्धि मुनीश्वर ।
 ज्ञानक्रियाशक्तिसाम्यं शुद्धविद्यात्मकं मतम् ।
 श्रीशिवमहापुराणम् ।

“Icha, Gnana and Kriya are the three eyes of the Lord. The first impulse to create the Jagat is Siva-tatwa and the same is known as Icha-tatwa. In the combination of Kriya and Gnana, when the latter predominates, He is known as Sadasiva, when the former predominates, Maheswara and when both are equal, Sudha-vidya.”

The Maheswara in question is thus a combination of Gnana and Kriya with the predomination of Kriya or action. It demands no great effort therefore to conceive that the Bhagavat-Gita under reference particularly treats of *Karma-yoga* as opposed to Gnana-yoga.

\ In this connection, it would be interesting to note that Sri-Krishna is said to have instructed Arjuna to chant the praise of *Durga* just before he entered the battle-field for the purpose of vanquishing the enemies.

धृतराष्ट्रबलं दृष्ट्वा युद्धाय समुपस्थितम् ।
 अर्जुनस्य हितार्थाय कृष्णो वचनमब्रवीत् ।
 शुचिर्भूत्वा महाबाहो संप्रामाभिमुखे स्थितः ।
 पराजयाय शत्रूणां दुर्गास्तोत्रमुदीरय ॥

The appropriateness of this goddess on the occasion, for her invocation may be ascertained only by referring to her significance, and the following from *Bramha-vivarta-purana* defines the word *Durga* in the plainest terms,

दुर्गा बुद्धिर्मनो ब्रह्मा चेन्द्रियाणि सुरास्तथा ।

सर्वप्राणिषु तिष्ठन्ति साक्षिणः कर्मणां द्विज ।

दैत्यनाशार्थवचनो दकारः परिकीर्तितः ।

उकारो विघ्ननाशार्थं वाचको वेदसम्मतः ।

रेफो रोगघ्नवचनो गश्च पापघ्न वाचकः ।

भयशत्रुघ्नवचनश्चाकारः परिकीर्तितः ।

स्मृत्युक्तिस्मरणाद्यस्या एते नश्यन्ति निश्चितम् ।

अतो दुर्गा हरेः शक्तिर्हरिणा परिकीर्तिता ।

विपत्तिवाचको दुर्गश्चाकारो नाशवाचकः ।

दुर्गे नश्यति या नित्यं सा दुर्गा परिकीर्तिता ।

दुर्गा दैत्येन्द्रवचनो प्याकारो नाशवाचकः ।

तं ननाश पुरा तेन बुधैर्दुर्गा प्रकीर्तिता ॥

“Durga denotes the Intellect, Bramha, the mind and the Devas the senses. These exist in all living creatures witnessing their actions. The etymological account of this word is explained in two or three ways, but they all convey the same meaning as applying to the Intellectual development that destroys all obstructions to real knowledge. Durga is the Sakti of Hari whose meditation brings on victory over the Asuras and other devilish opponents.”

The battle to be fought with the blessings of this goddess, is therefore surely against evil passions, and the martial manœuvres to be adopted are the purifications of the *Intellect* by prescribed processess.

Thus, the great battle of the Maha-bharata has absolutely nothing to do with human warfare of ancient or modern days, which is only productive of misery and destruction to poor human beings, whether it is carried on in a rude and unscientific manner or conducted with all the improvements of the scientific barbarities of modern pro-

The explanations touching this point, furnished in accordance with current interpretations are particularly unnatural and absurd, apart from their being far from the truth altogether. The Gita is understood as having been preached by Sri-Krishna to Arjuna, soon after the armies arranged themselves on both sides and issued their mutual notifications to commence the battle. Arjuna's car was stationed in the middle of the armies on either side and the Gita was preached by Sri-Krishna at that spot.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पत्ते धनुस्त्रयस्य पाण्डवः ।

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेच्युत ॥

If the battle-field and the contending parties were physical actualities, the convenience and leisure required for preaching the Gita must certainly have been absent under the circumstances. Taking the eighteen chapters and the various philosophical points therein discussed, the discourse as it is, appears to a great extent not only unnecessary but also imprudent for the occasion. The major portion of the text could have been more wisely reserved for a better opportunity. These facts will become evident when we examine its contents chapter by chapter. There is an interesting story told about one of Gita's commentaries known as Pisacha-bhashya. Hanuman seated at the top of the flag-staff in the car having conveniently heard the whole of this Gita, alighted and thanked Sri-Krishna for the enlightenment he obtained therefrom. He was unfortunately cursed to become a Pisacha or devil at once for having overheard a sacred religious instruction specially meant for Arjuna. Hanuman having prayed for pardon for his serious

mistake, he was asked to comment upon the whole text to get over the curse. It is explained that all this happened as Sri-Krishna desired to have a suitable commentary and Hanuman was pitched upon owing to his famous knowledge of Grammar. Until the commentary was finished in the presence of Sri-Krishna and Arjuna, Hanuman remained a Pisacha. The Gita and this commentary are thus said to have been completed before the contending parties began to shoot their arrows on each other. Literally interpreted, the whole of this looks incredible. But it is very reasonable when a proper meaning is applied to it. The Gita is particularly meant for Arjuna and Arjuna alone as a fit disciple of Sri-Krishna, the Lord of Yoga.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ॥

Arjuna is specially qualified and ready to carry out the instructions given in the Gita. Although Hanuman is a superior and holy person, the contents of the Bhagavat-Gita are reserved for Arjuna. Hanuman had therefore to pay the penalty for his unprivileged intrusion. Now the readers can easily picture to themselves the unavoidable fate of those who recklessly deal with this Gita, in the manner in which it is now-a-days handled. It is too often in the mouth of incompetent, immoral and vulgar persons, almost without purpose and always without a scent of its contents. It is also sometimes made a subject for plat-form speeches with lavishing comments on its political importance. What a gulf between Arjuna's Karma-Yoga and the warfare and politics of human beings, and how nicely the whole subject is misunderstood and misinterpreted. ?

नाकाशं न दिशो न भूधरकुलं नाम्भोदयो न क्षितिः
न द्यौर्नाम्बुधरा न तीव्रकिरणो नेन्दुर्न तारागणः ।

एतैः षट्पदकायकान्तिपटली पाण्डित्यवैतण्डिकैः
कल्लोलैस्तमसामसाम्प्रतमयं विश्वव्ययः कल्प्यते ॥

Bhishma in addressing the Rajas who assembled in the battle-field explained to them the beneficial consequences of dying in battle. The address is beautifully expressed in the usual Puranic style.

सर्वधर्मविशेषज्ञः पिता देवव्रतस्तव ।
समानीय महीपालानिदं वचनमब्रवीत् ।
इदं वः क्षत्रिया द्वारं स्वर्गायापावृतं महत् ।
गच्छन्व तेन शक्रस्य ब्रह्मणः सहलोकताम् ।
एष वः शाश्वतः पान्थाः पूर्वः पूर्वतरः कृतः ।
सम्भावयध्वमात्मानमव्यग्रमनसोयुधि ।
नाभागोथ ययातिश्च मान्धाता नहुषो वृगः ।
संसिद्धाः परम स्थानं गताः कर्मभिरीदृशैः ।
अधर्मः क्षत्रियस्येष यद्याधिमरणं गृहे ।
यद्योनिधनं याति सोस्य धर्मः सनातनः ॥

“Bhishma addressing all the kings, said ; This, the battle is the opening of the Heaven's Gate for the Kshetriyas. Pass through it to Indra's and Bramha's Lokas. This is the eternal path pointed out by our ancients for us. Qualify yourselves therefore for this battle by concentration of thought. It is by acts of this kind that Nabhaga, Yayati, Mandhata, Nahusha and Nriga attained to holy positions. A Kshetriya ought to die by an iron weapon; it is improper for him to die of illness while at home.”

The word Aya means not only iron, but also good actions and a move to the right. Death while practising Karma-Yoga is clearly referred to by.

यद्योनिधनं याति सोस्य धर्मः सनातनः ।

MĀHA-BHĀRATA.

To die in ordinary human warfare, will not procure Indra's or Bramha's Lokas.

गच्छध्वं तेन शक्रस्य ब्रह्मणः सहलोकताम् ।

Indra denotes the senses and Bramha the mind. The enjoyment of divine bliss produced by purifying the senses and the mind by the battle in question, is here pointed out as the object to be gained.

To come back to the Gita itself, it is divided into eighteen chapters. It must be particularly noticed here that at the end of every chapter, the following is noted pointing out the specific topic dealt with in each.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन-
संवादे — नाम — अध्यायः ॥

“The Bhagavat-Gita is an Upanishat. Bramha-vidya or knowledge of the Absolute is the main subject Yoga-Sastra or the processes of Yoga are particularly explained. It is a Samvada, meeting or encounter between Sri-Krishna and Arjuna. Besides, the specific points detailed in the chapter are also mentioned.”

The Samvada here noticed between Arjuna and Sri-Krishna, no doubt represents the meeting of the Jivatma with the Paramatma. The process of uniting them is the Yoga-Sastra, and the object aimed at is the attainment of Bramha-vidya. All these put together makes up an Upanishad called Bhagavat-Gita. Upanishad has been already explained in the very beginning of this essay as that which destroys ignorance by revealing the knowledge of the supreme spirit and cuts off the bonds of worldly existence. The very title of the text and its contents, and particularly the notes at the end of each chapter, furnish necessary clues .

may, sufficiently plain descriptions for avoiding all kinds of misunderstanding of the subject treated. The only fact that perhaps creates some confusion to the ignorant, is the method of narration in the usual Puranic style. The necessity for this style of treatment and its peculiar advantage in imparting religious instructions, have all through, been pointed out in this essay as specially suited to appeal to the common folk. It is not however a difficult matter to misunderstand anything in this material world, and it may be done in various ways, as ignorance and perversion may direct. We are not in any way concerned with such matters here, although it may afford scope for a psychologist to investigate or analyse. And it certainly forms no part of our aim and object, in our humble attempts to understand for ourselves, the correct import of our valuable but much neglected religious literature. No doubt we are occasionally induced to indulge in complaints against such misunderstandings, owing purely to our overwhelming fears and anxieties for the safety of our hoary and sacred religion. In the midst of the natural difficulties to be unavoidably encountered for arriving at the gist of the vast ocean of religious literature, it is doubtless worse than a curse that we should be beset with unnecessary and unreasonable explanations on all sides producing utter confusion and bewilderment.

The varieties of self-constituted benefactors keep vying with each other in their ingenious exercises, and they often feel astonished when they find themselves mutually outwitted.

चितां प्रज्वलितां दृष्ट्वा वैद्यो विस्मयमाययौ ।

नाह गतो न मे भ्रान्ता कस्येदं हस्तलाघवम् ॥

The first chapter of the Gita is named "Arjuna-vishada-Yoga." The remaining seventeen chapters are also similarly named as treating of various Yogas. There is thus no possibility for the slightest doubt as to the nature of the contents of each chapter in the text. All the chapters speak of Yoga and Yoga alone. All extraneous explanations and comments are entirely beside the mark. If the object of quoting the Gita be only to secure an authority for some irrelevant opinions or views, Æsop's fables or Arabian nights' stories may as well be taken hold of. But there is always this important difference to be seriously considered. The evil consequences of acts of mischief or immorality are surely greater when committed in the name of religion or God.

In chapter II of this essay it has been mentioned in detail that each branch or Sakha of a Veda has its own Upanishad. Similarly the Gitas are the Upanishadic or philosophical portions in the Puranas and Itihasas which in themselves have been also explained as treating of the glories of Sabda-bramhan, Sakala-nishkala or Apra-Bramhan. The contents of the Gitas slightly vary so as to suit the particular Puranas or Itihasas within which they are embodied. The general character and function of the Bhagavat-Gita having been explained above, its contents may now be examined in the order of its chapters.

We have by this time clearly understood that the Bhagavat-Gita is the Gita of the Maha-Bharata. The battle at Kurukshetra is the Puranic treatment of the main subject and the Gita is the essence and the philosophic crown of the Great Epic. The one is not different from the other except in the method of description. The Maha-Bharata is the Bhagavat-Gita and the Gita is the great war.

भारतामृतसर्वस्व गीताया मथितस्य च ।
सारमुद्धृत्य कृष्णेन अर्जुनस्य मुखे हुतम् ॥

It has also been noticed that the very first verse in the first chapter of the Gita contains the enquiry by Dhritarashtra of the account of the battle at Kurukshetra, and no further question proceeds from him until the eighteen chapters are finished.

पञ्चशतानि सविशानि श्लोकानां प्राह केशवः ।
अर्जुनः सप्तपञ्चाशत् सप्तषष्टि तु सञ्जयः ।
धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते ॥

“The Gita is made up of 745 verses of which 620 are attributed to Sri-Krishna, 57 to Arjuna, 67 to Sanjaya and 1 to Dhritarashtra.”

The whole of the Bhagavat-Gita containing eighteen chapters is thus the answer to the single question of Dhritarashtra at the very beginning calling for the account of the war. This Gita gives the description of the war narrated in the Maha-Bharata, and the Maha-Bharata describes only the particular kind of warfare explained throughout the Bhagavat Gita. They mutually explain themselves and virtually identify themselves. Without the war there is no Bhagavat-Gita, and apart from the Gita there is no other species of war in the Maha-Bharata. The Pandit's conceptions of the battles fought and the kingdoms gained in India are written neither in the Bhagavat-Gita nor in the Maha-Bharata.

अज्ञानतिमिरस्यैव प्रसादेनायमात्मनः ।
मुक्ताहारोऽपि बहुधा भोगीन्द्रत्व गतः किल ॥

The first chapter is named 'Arjuna-vishada-Yoga,' and it is therefore clearly a description of some portion of Yoga

and nothing else. Virtually, there is not the slightest use in quarrelling over this settled fact. No doubt a superficial appearance may here and there be observed, as if the moral duties of man, stratagies in war, politics in Government, conduct in society are described, but such descriptions could not be continuously carried through in the texts, because they were never meant as the objects aimed at. The reason for the adoption of this process of treatment in the Puranic Style has been explained in the Introductory chapter of this essay and it calls for constant repetition owing to the continuance of mistaken interpretations at every important stage in the texts.

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अन्यार्थेन पर ब्रह्म श्रुतिः साध्वी न तत्परा ।
 चित्तपाकानुगुण्येन श्रोतृणां परमा श्रुतिः ।
 सोपानक्रमतो देवा मन्दं मन्दं हितं नृणाम् ।
 उपदिश्य विवण्डापि पुनः पक्वाधिकारिणः ।
 एतदात्म्यमिदं सर्वम् इत्याह परमाद्वयम् ॥

Our wise fore-fathers were well-versed in the process of killing more than two birds in one shot and it is unprofitable to question this truth either. But it is absolutely necessary for the purpose of correctly understanding the subject, that the instructions definitely given for its proper interpretation, should be strictly followed, and no deceptive pretension of the modern Pandit would be of any avail, for the serious purpose of arriving at the correct knowledge of a highly scientific and sacred subject.

उच्चैरध्ययनं पुरातनकथाः स्त्रीभिस्सहालापन
 तासामर्भकलालनं पतिनुति स्तत्पाकमिथ्यास्तुतिः ।
 आदेशस्य करावलम्बनविधिः पाण्डित्यलेखक्रिया ।
 होरागारुडमन्त्रतन्त्रकाविधिर्भिक्षोर्गुणा द्वादश ॥

ADHYAYA I.

ARJUNA-VISHADA-YOGA.

The first chapter of the Gita, must as already noticed treat of a process of yoga, like the remaining seventeen chapters and could not be interpreted ordinarily as merely depicting the confused and dejected feelings of Arjuna caused by his unwillingness to fight against his own relations and elders. The Vishada-Yoga ought to be a process of Yoga itself. Arjuna's arrival at Kurukshetra prepared for a battle, his stationing the car in the midst of both the armies and observing in detail the leaders on either side, are full of technical importance. The observation and discrimination of good and evil as well as of evil combined with good, along with the thought of causing the destruction of all of them, for the purpose of gaining the kingdom at issue, are conveyed by the description vividly given in the first chapter.

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
 मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ।
 एतावहन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
 अपि त्रैलोक्यराज्यस्य हेतोः किन्तु महींतले ।
 एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।
 विस्मज्य सशरं चापं शोकसंविग्नमानसः ॥

The grandfathers, teachers, uncles &c here enumerated, clearly represent certain religious attainments, preparatory to the Karma-Yoga explained in the Gita. They occupy only a lower status than the religious sphere represented in the sacred Gita and have therefore to be passed over. This shall be explained soon. In accordance with the current interpretation, the seventeen chapters of philosophy

in the Gita would be practically irrelevant as an inducement for human warfare. The Mahi or earth under reference has been fully explained in Sanjaya's introduction, the acquirement of which doubtless demands the complete destruction of the relations and friends here described. When such a destructive work is contemplated, a feeling of doubt, despondency and fear arises owing to the absence of a definite idea of the future results. This is exactly the stage described as the Vishada-Yoga at which a thorough knowledge of the religious philosophy is wanted, and it has been preached as Sankhya and other Yogas in the seventeen remaining chapters of the Gita. The valuable instructions contained therein are surely meant for Arjuna the white representing a highly Satwic and eagerly devotional mind. They can possibly serve no useful purpose for the common folk devoid of the prescribed qualifications and even of the required inclinations. They may even perhaps prove dangerous to the unqualified, like a deadly weapon without a knowledge of its use. It is an indisputable fact that the modern worldly-wise man is not however the proper candidate who can conveniently claim admission into the sacred region of the Bhagavat-Gita.

आदित्यस्य गतागतैरहरहः संक्षीयते जीवितम्
 व्यापारैर्बहुकार्यभारगुरुभिः कालोऽपि न ज्ञायते ।
 दृष्ट्वा जन्मजराविपत्तिमरणं त्रासश्च नोत्पद्यते
 पत्वा मोहमर्या प्रमादमदिरामुन्मत्तभूतं जगत् ॥

Further, it has been already noticed that the contents of the Gita proceeded from Sri-Krishna.

भारतामृतसर्वस्व गीताया मथितस्य च ।

सारमुद्धृत्य कृष्णेन अर्जुनस्य मुखे हुतम् ॥

This description is not without its technical meaning, and it is useless to proceed without a definite idea of the

divinity in question. The real Puranic significance of Krishna has been examined in Chapter IV pages 96 to 105 Volume II.

कृषिश्च सर्ववचनो न कारो बीजवाचकः ।
 सर्वं बीजं परं ब्रह्म कृष्ण इत्यभिधीयते ।
 न तस्य प्राकृतीमूर्तिः मेदोमांसास्थिसम्भवा ।
 कृष्णादुदभवन् गोपास्त्रयः कोट्यो गुणात्मकाः ।
 श्रीदामाद्याः सात्विकाश्च राजसा अर्जुनादयः ।
 कंसाद्यास्तामसा जाता दिव्यलीलाप्रकारिणः ।
 सहस्रयुगपर्यन्तं तेषां लीला बभूव ह ॥

“Krishi means total and na means seed. The Bramhan which is the seed for everything is known as Krishna. He has no finite body made up of marrow, flesh and bone. Three Kotis of Gopas originated from him, relating to his gunas. Sridama &c. are Satwic, Arjuna &c, are Rajasic and Kamsa &c. are Tamasic. All of them are connected with his divine play which continued for one thousand yugas.”

We have a clear definition of Krishna here as representing the Bramhan, viewed in its aspect as the primeval cause of every created thing. We will understand the meaning of this more clearly as we proceed.

ADHYAYA II.

SANKHYA-YOGA.

This Adhyaya deals with *Sankhya-Yoga*, and it may be safely taken for granted that the seventeen chapters of the Gita commencing with this, are generally admitted as

treating purely of a scientific and philosophical subject, without particular reference to any human history of Asia or Europe. This chapter on Sankhya establishes the eternal nature of Atman, by enumerating and eliminating the Tatwas or the products of Prakriti. The Tatwas constitute the categories in the classification of the active principles which underlie the cosmological conceptions of all living creatures. In the religious philosophy however a clear distinction is made among them, according to their tendencies to evolve and to involve. The evolutionary tendency is known as Avidya, ignorance and worldly. The involutionary is known as Maya and Vidya capable of leading to the real knowledge of the Bramhan. This is alluded to in the following verse in this Adhyaya.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोन्तस्त्वनयो स्तत्त्वदर्शिमिः ॥

“ The dualities like heat and cold are unreal and non-existent. The reality is never non-existent. The seers of Tatwas clearly understand this difference.”

The term Vidya as used in Sankhya philosophy has been already noticed, vide page 175 Volume I.

विद्याविद्ये त्विदानीं मे त्वं निबोधानुपूर्वशः ।

अविद्यामाहुरव्यक्तं सर्गप्रलयधर्मिणीम् ।

सर्गप्रलयनिर्मुक्तो विद्यो वै पञ्चविंशकः ।

परस्परन्तु विद्यां वै त्वं निबोधानुपूर्वशः ।

यथोक्तमृषिभिस्तात सांख्यस्यास्य निदर्शनम् ।

कर्मेन्द्रियाणां सर्वेषां विद्या बुद्धीन्द्रियं स्मृतम् ।

बुद्धीन्द्रियाणां च तथा विशेषा इति नः श्रुतम् ।

विशेषाणां मनस्तेषां विद्यामाहुर्मनीषिणः ।

मनसः पञ्चभूतानि विद्या इत्यभिचक्षते ।

अहङ्कारस्तु भूतानां पञ्चानां नात्र संशयः ।
 अहङ्कारस्य च तथा बुद्धिर्विद्या नरेश्वर ।
 बुद्धेः प्रकृतिरव्यक्तं तत्त्वानां परमेश्वरम् ।
 विद्या ज्ञेया नरश्रेष्ठ ! विधिश्च परमः स्मृतः ।
 अव्यक्तस्य परं प्राहुर्विद्यां वै पञ्चविंशकम् ॥

“I shall tell you the distinction between Vidya and Avidya. Avyakta which evolves and involves is Avidya, and Vidya is the twenty-fifth Tatwom devoid of these. Again, these two terms are also used in explaining the mutual relation of the Tatwas, in the Sankhya philosophy by the venerable Rishis. The twenty-fifth Tatwom is Vidya as compared with Avyakta, which in itself is Vidya in its relation to the Intellect. The intellect is Vidya to Ahomkara and so on.”

In the treatment of Sankhya-Yoga in this Adhyaya, the following is the description of the Atma referred to.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
 विनाशमव्ययस्यास्य न कश्चित्तुमर्हति ।
 अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
 अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ।
 अव्यक्तोऽयमचिन्त्योऽयम् अविकार्योऽयमुच्यते ।
 तस्मादेवं विदित्वैनं नानुशोचितुमर्हति ।
 देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
 तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ।

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

“Understand that it pervades everything and is indestructible. None can destroy it. These bodies you see

are perishable ; they have originated from the eternal Atma connected with the body. Therefore fight. It dwells within every body and is unchangable, unimaginable and invulnerable. Therefore do not be aggrieved on its account or on account of any beings. It is not killed when the body is killed ; it is the eternal, unborn and undying Purana." The Atman here is clearly explained as eternal and as dwelling in the bodies of all. The words Sariri, Purana, Avyakta and Dehi are particularly significant. It is this very Atma that is technically defined as Bramha-Kshetra, Purana-Purusha, Sabda-bramhan, Aparatma, Sakala-Nishkala and Saguna-Nirguna, and dealt with in the Puranas and Itihasas. Vide page 45, Volume I.

पुराणपुरुषोऽनादिः शब्दब्रह्मेति गीयते ।

पञ्चभूतात्मके देहे ह्यन्तःकरणसंयुतः ।

पुराणपुरुषो देवः अपरात्मेति कीर्त्यते ॥

We have now obtained here a distinct and definite idea of the Atma noticed in the Gita and the Sankhya system of philosophy. The modern interpreters may specially take note of this, as their explanations and criticisms are invariably based upon a vague and confused idea of this most important factor in the sacred literature. After speaking of the Sankhya philosophy thus far, Yoga is also explained in this Adhyaya as follows.

एषा तेभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुध्यायुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ।

नेहाभिक्रमनाशोस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ।

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगायुज्यस्व योगः कर्मसु कौशलम् ।

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ।

विहाय कामान्य सर्वान् पुमांश्चरति निस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ।

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वास्यामन्तकालेपि ब्रह्मनिर्वाणमृच्छति ॥

“The Intellectual Sankhya is just explained. The Intellectual Yoga which will release you from the bonds of Karma shall now be explained. There is no loss of work, no sin in the practice of this Yoga which leads to salvation. Even a little attainment has the effect of protecting you from the terrible fears of Samsara. Karma is inferior to this Yoga and those who desire for the fruits of Karma deserve only to be pitied. Depend therefore upon the Intellect, by which you can abandon good and evil, and practise this Yoga which is a skilful process of Karma. As a ship in the ocean is driven away by the wind, the Intellect is disturbed by the mind which yields to the senses. The Yogi who relinquishes his desires, selfishness and pride attains Santi or release from bondage. He attains thus the state of knowledge which secures salvation after death.”

From the above, we can clearly see that both Sankhya and Yoga are Intellectual processes of religious work, the former being superior to the latter. Yoga is here explained as serving the purpose of subduing the senses and the mind which have their natural tendencies to obstruct concentration of thought. It will be seen as we proceed that the Bhagavat-Gita deals directly with this Yoga and *not* with Sankhya. The qualifications demanded for taking up Sankhya or Yoga processes have been noticed in page 94 Volume I.

बहुव्याकुलचित्तानां विचारात्तत्त्वधीर्नहि ।
 योगो मुख्यस्ततस्तेषां धीर्दर्यस्तेन नश्यति ।
 अव्याकुलधियां मोहमात्रेणाच्छादितात्मनाम् ।
 सांख्यनामा विचारः स्यान्मुख्यो ज्ञादिति सिद्धिदः ॥

“The ordinary mankind whose minds are always engaged with various matters, are not fit to practise Sankhya as they could not arrive at truth by mere meditation. When by Yoga practice their intellects are purified, they have then only to acquire the required knowledge. Such people could secure the knowledge by Sankhya practice.”

It is this Yoga here explained, and not the Sankhya, that is treated in the Bhagavat-Gita, or described as taught by Sri-Krishna to Arjuna. It will also be clearly found as we proceed, that neither the ordained religious Karmas which fall below the status of Yoga are dealt with or inculcated in the text. Recognised commentators of the text have specially noticed this fact. Vide Sankara-bhasya on verse 10 of this Adhyaya.

तस्माद्गीताशास्त्रे ईषन्मात्रेणापि श्रौतेन स्मार्तेन वा कर्मणा आत्मज्ञानस्य समुच्चयो न केनचिद्दर्शयितुं शक्यः ॥

This fact however strikes directly at the root of the current historical interpretations of the Gita. The despondency of Arjuna detailed in the first Adhyaya, as caused by the thought of killing his elders, teachers and relations, in the battle, will certainly have to be explained more technically than historically. Besides, the purport of the Sankhya philosophy dealt with in this Adhyaya, establishing the immortality of the soul, could hardly be considered sufficient justice or morality for the destruction of the whole mass of venerable elders and teachers like Drona, Bhishma and others.

The argument alleged for their destruction is stated thus in the text.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
 गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ।
 न त्वेवाहं जातु नासे न त्वं नेमे जनाधिपाः ।
 न चैव न भविष्यामः सर्वे वयमतः परम् ॥

“You lament for the cause of those who should not be lamented for, and yet pretend to talk like a wise man. The Panditas or those who possess the knowledge of Atman do not feel sorry for the dead or for the living. Because, you, I and these rulers were never nonexistent and shall never become so here-after.”

In the Bhashya for the above couplets Sri-Sankara says. अशोच्याः भीष्मद्रोणादयः, सद्भूतत्वात् परमार्थस्वरूपेण च नित्यत्वात् ॥ “Bhishma, Drona and others are virtuous, and as a matter of fact they are eternal.”

The apparent reasons here alleged in the Puranic style by enunciating the immortality of the soul and the duty of the Kshetriya to fight for a just cause, cannot fully account for the detailed and elaborate treatment of Yoga-philosophy contained in the sacred Gita. Yoga has been affirmed, in the text itself as far superior to the ordained Karmas which virtually include all acts of charity, morality, justice or duty.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ॥

The significance of the various characters appearing on both sides in the battle at Kuru-Kshetra having been already examined in detail in pages 199 to 222 Volume II, by tracing their origin and formation, we must now proceed with the text with greater speed. They allude as con-

stantly noticed, to the good and evil tendencies of the human mind. The Vasanas as they are called require, to be encouraged when they are good until they develop to a prescribed stage; but if they are bad, they always demand annihilation. Vide pages 147 & 148 Volume I.

वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा ।

मलिना जन्महेतुः स्याच्छुद्धा जन्मविनाशिनी ।

अव्युत्पन्नमना यावत्भवानज्ञाततत्पदः ।

गुरुशास्त्रप्रमाणैस्तु निर्णीतं तावदाचर ।

ततः पक्वकषायेण नूनं विज्ञातवस्तुना ।

शुभोऽप्यसौ त्वया त्याज्यो वासनौघो निराधिना ॥

“The vasanas are of two kinds, pure and impure, the former leading to salvation and the latter to endless births. Until the real knowledge of Bramhan is attained, one should continue the religious practices ordained by the Sastras and ordered by the Gurus; and in course of time when true knowledge is secured, even the good Vasanas should be boldly relinquished.”

We can now clearly understand, as Sri-Sankara has particularly observed, that the extremely valuable science of Yoga, explained in the succeeding chapters of the sacred text, stands on a much higher level than that of the religious or moral acts prescribed in the Sastras. But unfortunately, the effect of its modern whimsical interpretation as pertaining to human history, virtually drags it down and destroys its essence and sanctity, which, in the sheer interest of humanity cannot but be protested against. Of course, no one grudges to give even more than full credit for the erudition or the enterprising spirit of the modern Pandits; but the existing state of affairs, forcibly compels the issue

of a serious and anxious warning about the possible use and abuse of their acquired learning.

विद्या विवादाय धनं मदाय शक्तिः परेषां परिपीडनाय ।
खलस्य साधोर्विपरीतमेतत् ज्ञानाय दानाय च रक्षणाय ॥

ADHYAYA III.

KARMA-YOGA.

The previous Adhyaya has generally explained the difference between Sankhya-budhi and Yoga-budhi. This Adhyaya treats of *Karma-Yoga*. The subject dealt with here being highly scientific, it would be useless to proceed without definite ideas of the technical terms used. Besides, the Puranic style of treatment in the text, which is often misunderstood at the very outset, is likely to add immensely to the confusion of the important ideas conveyed in the holy book. We have therefore to pay particular attention to these two distinct facts, with a view to understand the purport of the text correctly. The exact significance of the technical terms as well as the proper application of the Puranic treatment to the subject in question, should be clearly ascertained in the very commencement. Let us first see what Karma and Yoga denote separately, and then find out what their combination as used in this Adhyaya particularly signifies. Vide page 95, Volume I.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं मुनिश्वर ।
योगस्तुद्धृतिरोधो हि ज्ञानं सम्यगवेक्षणम् ।
तस्मिन्निरोधिते नूनम् उपशान्तं मनो भवेत् ।
मनस्पन्दोपशान्त्याय संसारः प्रविलीयते ।
सूर्यालोकपरिस्पन्दशान्तौ व्यवहतिर्यथा ॥

“ Two methods are prescribed for subduing the mind, known as Yoga, and Gnana ; the former removes obstructions to real knowledge and the latter aids to correct perception. When the mind is subdued, the Samsara or worldly miseries cease, as all worldly transactions of man close at the setting of the sun.” Vide page 99, Volume I.

कर्मणा प्राप्यते धर्मो ज्ञानेन च न संस्रयः ।
 तस्मात् ज्ञानेन सहितं कर्मयोगं समाश्रयेत्
 प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ।
 ज्ञानपूर्वं निवृत्तं स्यात् प्रवृत्तं तदतोऽन्यथा ।
 तस्मान्निवृत्तं संसेव्यम् अन्यथा संसेत्पुनः ।
 कर्मणा क्षीयते पापम् ऐहिकं पौर्विकं तथा ।
 मनःप्रसादमन्वेति ब्रह्मविज्ञायते नरः ॥

“ The ordained acts of devotion tend to involve and to evolve as they are performed with or without gnana. The evolutionary called Pravrittha increase worldly miseries. Whereas the involutionary or Nivrittha lead to attainment of knowledge and eternal happiness, by destroying sins past and present; such acts constitute *Karma-Yoga*. ”

It is observed here that final emancipation could be secured only by subduing and conquering one's own mind. Two processes are prescribed for this purpose called Yoga and Gnana. Everything tending to remove obstruction is Yoga, and direct perception afterwards is Gnana. Again, the application of the term Karma is technically restricted here to acts of devotion enjoined by religion. These acts themselves assume two distinct forms as Pravrittha and Nivrittha, by the difference in the method of their performance. The latter tend to destroy the obstacles on the path leading to the goal, and hence constitute the acts of Yoga and named *Karma-Yoga*. This is more or less the substance of the

contents of this Adhyaya in the Gita. Although the instructions pertaining to this Karma-Yoga are conveyed in the text, in the Puranic style of treatment, it will be clearly evident that the subject is purely technical demanding no help from historical incidents of any kind to establish its scientific importance. The philosophical essence of Karma-Yoga will not thus be altered in the least, even in case it is not preached by Sri-Krishna, nor listened to by Arjuna. There is therefore neither rhyme nor reason in proclaiming the Bhagavat-Gita as the Lord's song and in basing its scientific or religious importance upon historical proofs connected with the relationship of Krishna and Arjuna, or of the occurrence of the Maha-Bharata war in A. D. or B. C. Certainly the modern Pandits have no reasonable explanation to offer here in behalf of their historical interpretation. Whereas, every word in the Puranic description in its historical appearance is full of serious meaning and technical importance. Sri-Krishna, Arjuna and the contending parties at the battle of Kurukshetra are all inseparable ingredients in the scientific treatment of Karma Yoga. The significance of Sri-Krishna as the divine basis of this very Karma-Yoga and of Arjuna as the qualified Kshetriya student for undertaking its practice, will become clearly evident, as we go through the contents of the text carefully. The gist of this Karma-Yoga is explained to Arjuna in this Adhyaya as consisting in the victory to be gained over a terrible and powerful enemy by hard fight against him.

श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणासमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ।

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ।

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
 एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ।
 तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
 पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ।
 इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
 मनसस्तु परा बुद्धिर्योबुद्धेः परतस्तु सः ।
 एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
 जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

“Kama or desire and Krodha or anger which are virtually the same, and which originate from the Rajasic quality, represent the greatest enemy of man. The knowledge of the Guanis is ever veiled by this insatiable Kama who seats himself in the senses, mind and Budhi. Therefore control the senses first and then destroy this enemy who obstructs the acquirement of both theoretical and practical knowledge of Bramhan. The senses are understood as higher in rank than the external objects, and mind as greater than the senses. Budhi is greater still and Bramhan is greater than all. Thus understanding the highest importance of Bramhan, control your mind by Budhi, and thereby conquer the invulnerable enemy called Kama.”

‘Wage War against Kama and destroy him,’ is the real import of the Karma-Yoga preached in this Adhyaya. This is undoubtedly a religious and philosophical instruction offered to all mankind, but not limited to the Kshetriya or Vysya caste of the so-called Puranic or Vedic periods. There is absolutely no relevancy in the prevailing historical interpretation of Arjuna as a Kshetriya in having been asked to fight against this common enemy of mankind. Whereas, the Puranic description of Arjuna as a Kshetriya of the

Pandava family being asked to engage in this battle is replete with sensible and valuable meaning. क्षतात्रायते इति क्षत्रियः ।

One who saves himself from the deadly attacks of an enemy is a Kshetriya, and Arjuna means white or Satwic. He thus alludes to the purified mind of man combined with the eagerness and boldness to fight against the universal and all-powerful enemy known as Kama. The amount of common sense and skill displayed in this Puranic treatment as well as the reverse exhibited in its prevailing historical interpretation are thus more than evident here. The introduction of this very Puranic style of treatment in the sacred literature discloses the amount of wisdom our ancients possessed in keeping the abstract ideas ever circulated among the masses in a very interesting form, and in the convenience of expressing them in a manner easy of human grasp.

तमांसि ध्वंसन्ते परिणमति भूयानुपशयः
सकृत्संवादोऽपि प्रथत इह चामुत्र च शुभम् ।
अथ प्रत्यासङ्गः कमपि महिमानं वितरति
प्रसन्नानां वाचः फलमपरिमेयं प्रसुवते ॥

The necessity for performing the Karmas ordained by religion, is explained as follows in this Adhyaya.

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ।
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ।
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ।

नियतं कुरु कर्म त्वं कर्म ज्यायोह्यकर्मणः ।
 शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ।
 यज्ञार्थात्कर्मणोऽन्यत्र लोकोयं कर्मबन्धनः ।
 तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ।
 यस्त्वात्मरतिरेवस्या दातुमर्हति मानवः ।
 आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ।
 नैव तस्य कृतेनाशौ न कृतेनेह कश्चन ।
 न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ।
 तस्मादसक्तः सततं कार्यं कर्म समाचर ।
 असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ।
 श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
 स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

“The natural tendency of the individual mind induces the doing of some kind of work and one is unable to avoid it. He who avoids the doing of work by the organs of action, indulging himself at the same time in the desire for worldly objects in his impure mind, is but a hypocrite. He who performs the ordained Karmas by the organs of action, controlling the senses by his mind and without the desire for their fruits, is said to perform Karma-Yoga. This Karma-Yoga is superior to absence of work which is unsuited even for maintaining one's physical body. The ordained Karmas are intended for the adoration of Eswara and should be performed without any desire for their fruits. Otherwise they will end in bondage. He who enjoys the Atman and is satisfied with it, has no Karmas to perform. He has nothing to gain by performing them, nor to lose by their non-performance. You should therefore perform Karmas without desire which will gradually procure salvation. Performing even a little of Swa-dharma or Atma-dharma is superior to the performance of Anatma-dharma.

to a great extent. To die performing Swa-dharma is more felicitous than to die performing its opposite which is highly dangerous."

By the very constitution of man, human mind is never at rest. It always works in accordance with its acquired Vasanas or tendencies which unavoidably lead to all kinds of wordly miseries, being guided by Kama. This is the enunciation of a general psychological fact established by philosophy and experience. The only possible method for avoiding this objectionable occupation of the mind and for rendering the time so occupied, useful for the purpose of obtaining real knowledge, is to convert the work of man for the time being into acts of devotion and prayer. Such religious Karmas themselves may again become objectionable, if they are performed with the desire for securing worldly objects, because they are then liable to increase the worldly tendencies of the mind. The ordained Karmas properly performed, purify the mind of man and render it capable of receiving and enjoying the divine bliss by the blessings of Eswara. They are however unnecessary for the Yogi who has already secured this state of mind and is ever engaged in the meditation of the Atman itself. The fickle nature of the mind is described in the Annapurna-Upanishat, as resembling a monkey.

पटात् घटमुपायाति घटाच्छकटमुत्कटम् ।

चित्तमर्थेषु चरति पादपेष्विव मर्कटः ॥

"Like a monkey jumping from tree to tree at random the mind passes from the thought of a cloth to that of a pot, and thence again to that of a cart."

Although the term Swa-dharma in the above quotation from the Adhyaya, could be interpreted in a lower sense as applying to the religious duties of the different castes, its

plain significance as applying to the Swa or Atma is more appropriate in the Gita which treats of the process of raising Karmas to the status of Yoga, instead of reducing Yoga to that of Karma.

The origin and nature of the Karmas and Yegnas are described as follows.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 अनेन प्रसविष्यध्वमेप वोस्त्विष्टकामधुक् ।
 देवान् भावयतानेन ते देवा भावयन्तु वः ।
 परस्पर भावयन्तः श्रेयः परमवाप्स्यथ ।
 इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
 तैर्दत्तान्प्रदायेभ्यो यो भुङ्क्तेस्तेन एव सः ।
 अन्नात्मवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
 यज्ञात्मवति पर्जन्यो यज्ञः कर्मसमुत्भवः ।
 कर्म ब्रह्मोत्भवं विद्धि ब्रह्माऽक्षरसमुद्भवम् ।
 तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ।
 एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
 अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

The above verses which contain the essence of the Gita are ordinarily translated as follows, and literally interpreted without understanding their technical character.

“In olden days, Prajapati the creator, having created mankind along with yegnas or sacrifices, told them thus. You prosper by attending to this sacrifice as it will fetch you all your desire. By this sacrifice, you please the Devas and they will bless you in return by offering you all you desire. But he who enjoys all he gets from the Devas without giving back, is a thief. From Anna or food, all living beings are born, and food originates from rain which in itself is caused by sacrifice. Sacrifice has originated from Karma

which has originated from Bramha which in itself has originated from Akshara or the everlasting. Therefore the all-pervading Bramha is seated in the Sacrifice. He who does not follow the rotation of this wheel, on account of his attachment to the senses, is verily a sinner and his life is useless."

The whole passage is simple and plain enough to the modern Pandit and therefore to the critic also, for their respective and recognised purposes. When did Prajapati create man along with sacrifice and what does all this mean? The critic declares the whole of it as meaningless nonsense, and the venerable Pandit argues, it is said so. What is this Yegna after all? It is the sacrifice of one or more sheep by a vegetarian Bramhin, according to the requirements of the various Yegnas as prescribed in the Sastras and interpreted by Dikshits who are experts in this slaughtering ceremony. But how could this butchering produce rain? Indra, feeling highly elated at the taste of the roasted mutton, orders the clouds residing in his country, to shower water on the surface of the earth. Is this not all, old-world simplicity, asks the critic, originating from the absence of knowledge of the western physical sciences? No, it is not so, there is certainly some occultism in it. The roasted mutton passes through the etherial plane, by the force of the Dikshit's electric current, and Indra from above agitates the clouds, which by a process of Darwin's evolution develop the rain and make it fall upon the Sacrificial ground. The effect of course is some-what similar to the scientific one produced by the reservation of forests in modern days. The current century in which we live is extremely lucky therefore in possessing a combination of occultisms, reserved forests and slaughter houses in various parts of India.

स्वाधीनो रसनाश्लः परिचिताः शब्दाः कियन्तः क्वचित्
 क्षोणीन्द्रो न नियामकः परिषदः शान्ताः स्वतन्त्रं जगत् ।
 तद्युयं कवयो वयं वयमिति प्रस्तावनाहुं कृतिः
 स्वच्छन्दं प्रतिसद्य गर्जत वयं मौनव्रतालम्बिनः ॥

Karma and Yegna are further explained in the next Adhyaya which may therefore be noticed immediately.

ADHYAYA IV.

GNANA-VIBHAGA-YOGA.

This Adhyaya deals with Gnana-Vibhaga-Yoga known also as Karma-Yoga and Gnana-Karma-Sanyasa-Yoga. Karma and Yegna are explained as follows.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
 तत्ते कर्म प्रवक्ष्यामि यज्ञात्वा मोक्ष्यसेऽशुभात् ।
 कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः
 अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ।
 कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
 स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ।
 निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 शरीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ।
 गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
 यज्ञायाचरतः कर्म समग्रं प्रविलीयते ।
 ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
 ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ।
 दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
 ब्रह्माभावपरे यज्ञं यज्ञेर्नैवोपजुह्वति ।

श्रोत्रादीनिद्रियाण्यन्ये संयमाग्निषु जुह्वति ।
 शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुह्वति ।
 सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
 आत्मसंयमयोगोऽग्नौ जुह्वति ज्ञानदीपिते ।
 द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
 स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ।
 अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।
 प्राणापानगती रुद्धा प्राणायामपरायणाः ।
 अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
 सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकन्मषाः ।
 एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
 कर्मजान्विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्षयसे ।
 श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप ।
 सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।
 नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
 तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

“ Even the learned are apt to misunderstand Karma and Akarma. I shall clearly tell you what they are, knowing which will free you from sins. The real gist of Karma, Akarma and Vikarma requires to be properly understood, as it is difficult to distinguish between them. He that perceives Akarma while at his Karma and feels the Karma while in his Akarma, is a wise man and a Yogi who has virtually done all Karmas. He who devoid of desire and with controlled mind, does Karmas merely for the preservation of the body, does not thereby acquire any sin. The Karma done for the sake of Yegna by one who is devoid of attachment and is intent upon Gnana, vanishes in its effect. He attains to the state of Bramhan who performs the Yegna with the intellectual perception that the sacrificial fire, the

material offered and the act of offering, are not different from Bramhan itself. Some Yogis adore the Devas by their Yegna and others the Bramhan itself directly. Some people perform Yegna by merging the objects of sense in their respective senses, others by restraining the senses themselves. Some people again perform Yegna by sacrificing the functions of the senses in the Yogic fire of Gnana, others sacrifice the functions of Prana in the same fire. The Yegnas are of various kinds. Giving charity and at the holy baths ; performing tapas ; practice of Yoga ; study of the Vedas and Gnana-sastras ; merging the functions of Prana in Apana, Apana in Prana and of Prana in Prana itself ; practice of Kumbhaka ; all these are Yegnas and those who understand and practise them get rid of their sins. In this manner, various Yegnas have originated from the face of Bramha and they have virtually originated from Karma. Gnana-Yegna is superior to Drevya-Yegna performed with the help of money, because all Karmanas end in Gnana. There is nothing holier than Gnana which attends the Yogi of its own accord in due course, when Yoga is practised."

Karma is what is ordained, Vikarma is prohibited and Akarma is the absence of Karma. The discrimination between Karma and Akarma here explained is a highly philosophical and technical matter relating to the text in question.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

In all human Karmas or actions, the existing idea that I am doing or the self or Atma is doing, is a blunder, the Atman being virtually actionless or Akarma. To understand this, is to perceive Akarma in Karma ; which means that in performing all religious Karmas, the true nature of Atman as beyond Karma, should be clearly kept in view.

Again one's own state of Akarma, meaning inaction, in which the idea that I am sitting quiet, is, in itself a Karma, and not the real state of Atman which is always Akarma. To perceive one's own bondage of Karma even in the state of indifference is meant by seeing Karma in Akarma. The gist of the whole explanation is, that no performance of religious Karmas would be recognised within the sacred sphere of Gita, unless the act performed could be proved to have been done with the knowledge of the discrimination pointed out. The Yegnas are also classified into, material and mental and the former is declared far inferior to the latter.

श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप ॥

The superior Yegnas are enumerated as representing varieties of Pranayama, Tapas and Gnana. Gnana is also explained as capable of being secured by the steady practice of Yoga.

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

All the Yegnas above described are prescribed with the express object of subduing and controlling the senses and the mind. Their descriptions as found in the text certainly preclude the possibility of establishing the current interpretations of the contents of the Gita as historical, political or social.

The Yegnas are here explained as created by Prajapati and originated from Karma. Karma originated from Bramha who originated from Akshara or the Eternal.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

यज्ञात्मवति पर्जन्यो यज्ञः कर्मसमुद्भवः ।

कर्म ब्रह्मोत्भवं विद्धि ब्रह्माऽक्षरसमुत्भवम् ॥

Who is Prajapati and who is Bramha here? If they represent one and the same personality as the Pandit is sure

to interpret, why should Yegna proceed from the one and Karma from the other ? All these terms are highly sacred, philosophical and technical, which the modern interpreters are unauthorised to caricature as they please. Karma here described as originating from Bramha alludes to the *divine evolution* explained in all the Puranas and Itihasas alike. The Yegna originating from Prajapati, similarly refers to the *involutionary process of Yoga* prescribed for the purpose of perceiving this divine evolution, whose main and only object is the attainment of salvation by the complete destruction of all the gross and vulgar desires of man. We have been told that the Devas are pleased by this Yegna and that they bless us in return.

देवान् भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

The real significance of the Devas in our religious literature has been clearly explained on various occasions in this essay. Vide page 217 Volume II.

सत्त्वं देवगुणं विद्यादितरावाप्सुरौ गुणौ ।

सत्त्वं मनस्तथा बुद्धिर्देवा इत्यभिज्ञानिताः ।

तपोह्यधिष्ठितं देवैस्तपोघ्नमसुरैस्तमः ॥

“The nature of the Devas is Satwic and that of the Asuras is Rajasic and Tamasic. The former tends to the progress of Tapas and the latter to its obstruction. The Satwic Mind and Intellect are known as Devas.”

Tapas here referred to is also clearly defined as that which produces light or knowledge; and it has to be secured by the annihilation of Rajas and Tamas, that is by the destruction of the Asuras.

प्रकाशस्तपसो ज्ञानं लोके संशब्दितं तपः ।

रजस्तमोघ्नं यत्कर्म तपसस्तत्स्वलक्षणम् ॥

It is earnestly hoped that the following passages already quoted and explained in this essay will fully corroborate the interpretation here given for the text under reference. Let us examine the terms Prajapati and Bramha. Vide page 222 Volume I.

महापुरुष, आत्मानं, चतुर्धा कृत्वा, त्रिपादेन परमव्योम्नि, चासीत् । इतरेण, चतुर्थेन, अनिरुद्धनारायणेन, विश्वान्यासन् । सच, पादनारायणो, जगत्स्रष्टुं, प्रकृतिमजनयत् । एतेन, जीवात्मनोर्योगेन, मोक्षप्रकारश्च, कथित, इत्यनुसन्धेयम् । य, इमं, स्रष्टियज्ञं जानाति, मोक्षप्रकारश्च, सर्वमायुरेति । तं, यथा, यथोपासते, तथैव, भवति । तस्मात्, ब्रह्मणः, पुरुषरूपं, परब्रह्मैवाहमिति भावयेत् । तद्रूपोभवति । य एवं वेद ॥ मुद्रलोपनिषत् ॥

“The Atma divided itself into four parts, three parts of which remained in the pure Akasa. The remaining quarter known as Anirudha originated Prakriti for the purpose of creating the Jagat. This *Srishti-Yegna* must be understood as explaining the way for emancipation by the union of Jivatma and Paramatma. In whatever form the Bramhan is worshipped, the devotee attains that form, therefore Bramhan should be worshipped as the Purusha by meditating that the self is Bramhan.”

The Purusha here refers to the Virat or Prajapati and the Srishti-Yegna alludes to the process of worshipping Him. Vide page 55 Volume II.

परब्रह्म, निष्कियम्, अक्षर, इति । अथान्यस्याऽरूपस्य, ब्रह्मणस्त्रीणि-रूपाणि, भवन्ति निष्कळं, सकळं, सकळनिष्कळञ्चेति । यत्सत्यं, विज्ञानमानन्दं, निष्कळं, रूपम् अथास्य, या, सहजाऽस्त्यविद्या, मूलप्रकृतिर्माया, लोहितशुक्ल-कृष्णा । तयासहायवान्, देवः, कृष्णपिङ्गवो, महेश्वर, इष्टे । तदिदमस्य, सकळनिष्कळं रूपम् । अथैष, ज्ञानमयेन, तपसा, चीयमानोऽकामयत्, बहुस्यां प्रजायेयेति ॥ शाण्डिल्योपनिषत् ॥

“ The Parom-bramhan is eternal and without form. It has however three forms, namely Nishkala, Sakala and Sakala-nishkala. That which is true knowledge and bliss is Nishkala. But that which is combined with Maya is called Maheswara and Sakala-nishkala. It is this form that by tapas and knowledge desired for the creation of Prejas.”

This Sakala-nishkala represents the Sabda-bramhan, Bramha and the Vedas. This is often explained throughout this essay. Vide pages 56 & 57, Volume II.

महदाद्यं विशेषान्तं यदा संयाति संक्षयम् ।

प्राकृतः प्रतिसर्गोऽयं प्रोच्यते कालचिन्तकैः ॥

कर्मपुराणम् ॥

सृष्ट्यर्थं सर्वतत्त्वानां लोकस्योत्पत्तिकारणम् ।

योगिनामुपकाराय स्वेच्छया चिन्त्यते शिवः ।

निष्कलं तत्त्वमित्युक्तं सकलं मूर्तिरीरिता ।

सकलं निष्कलं चैव प्रभावमिति कीर्तितम् ॥

वातूलशुद्धागमम् ॥

“ The destruction of the Tatwas from the Mahat to the gross elements, is called Prakriti's Preti-Sarga, by those who meditate upon Time.”

“ Nishkala is the Tatwa, Sakala is the Murti or form and Sakala-nishkala is the Prebhava or glory. Siva of his own accord creates all the Tatwas and originates their Lokas for the use of the Yogis.”

The created objects here are the Tatwas and their regions are the Lokas. Both of them are also reserved for the exclusive use of the Yogis and of none else. The Yogis utilize them for their benefit by meditating upon the Sakala-nishkala, Prebhava or glory underlying the Tatwas and their Lokas. These allude to the very same geographical

descriptions furnished by Sanjaya to Dhritarashtra in his introduction to the Bhagavat-Gita.

वर्तन्ते सर्वलोकेषु येषु भूताः प्रतिष्ठिताः ।
 सर्वाण्यपरिमेयाणि तदेषां रूपमैश्वरम् ।
 अचिन्त्याः खलु ये भावा न तांस्तर्केण साधयते ।
 इत्येतत्ते महाराज पृच्छतः शास्त्रचक्षुषा ।
 सर्वमुक्तं यथा तत्त्वं तस्माच्छममवाप्नुहि ।
 यथोद्दिष्टं मया प्रोक्तं सनिर्माणमिदं गजत ।
 श्रुत्वेदं भरतश्रेष्ठ भूमिपर्वमनोनुगम् ।
 श्रीमान् भवति राजन्यः सिद्धार्थः साधुसम्मतः ॥

“ The subtle elements are everywhere. They are immeasurable and represent the glories of God. Being unimaginable, they cannot be speculated upon. As I have studied, I have described to you the creation of the Jagat, according to the Sastras correctly. Therefore rest in peace. If one listens to this geographical description which has to be observed and practised by the mind, he becomes a great monarch, accomplished in his desires and respected by the wise.”

Again, the Gita has been already noticed as constituting the body of Maheswara who is also described as ever practising the Gita.

यद्भ्यासपराधीनः पञ्चवक्त्रो महेश्वरः ।
 वक्त्राणि पञ्च जानीहि पञ्चाध्यायाननुक्रमात् ।
 दशाध्यायान् भुजांश्चैकमुदरं द्वौ पदाम्बुजे ।
 एवमष्टादशाध्यायी वाङ्मयी मूर्तिरैश्वरी ॥

The five Murtis or forms of Eswara explained below technically represent the glories of God under reference, prescribed in the Gita as suited for meditation by the Yogi, Vide pages 375 and 376 Volume I.

सर्वेषामेव लोकानां यदुपादानकारणम् ।
 निमित्तकारणञ्चाहुस्स शिवः पञ्चधा स्मृतः ।
 मूर्तयः पञ्च विख्याता पञ्चब्रह्माह्वयाः पराः ।
 क्षेत्रज्ञः प्रथमा मूर्तिः शिवस्य परमेष्ठिनः ।
 भोक्ता प्रकृतिवर्गस्य भोग्यस्येशानसंज्ञितः ।
 स्थाणोस्तत्पुरुषाख्या च द्वितीया मूर्तिरुच्यते ।
 प्रकृतिः सा हि विज्ञेया परमात्मगुहात्मिका ।
 अघोराख्या तृतीया च शम्भोर्मूर्तिर्गरीयसी ।
 बुद्धेः सा मूर्तिरित्युक्ता धर्माद्यष्टांगसंयुता ।
 चतुर्थी वामदेवाख्या मूर्तिश्शम्भोर्गरीयसी ।
 अहङ्कारात्मकत्वेन व्याप्य सर्वं व्यवस्थिता ।
 सद्योजाताख्या शम्भोः पञ्चमी मूर्तिरुच्यते ।
 मनस्तत्त्वात्मकत्वेन स्थिता सर्वशरीरिषु ।
 सर्वेषामेव भूतानाम् अन्तर्योमी शिवः स्मृतः ।
 प्राज्ञतैजसविश्वाख्यं तस्य रूपत्रयं विदुः ॥

"Siva as the material and efficient causes of the universe has five forms called Pancha-bramha. The first is Kshetregna, the enjoyer of everything⁶ coming under Prakriti. The second is Tatpurusha representing Prakriti itself. The third is Aghora representing Budhi as¹ developed by the eight Angas of Yoga. The fourth is Vamadeva referring to the all-pervading Ahankara. The fifth is Sadyojata referring to the Mind. Siva is the internal Lord of all, in the forms of Pragna, Tyjasa and Viswa, the divine bases for the three states of sleeping, dreaming and waking."

The Budhi or intellect referred to in our religious literature, is here clearly explained as the intellect developed by the eight Angas of Yoga, and technically named Aghora-

अघोराख्या तृतीया च शम्भोर्मूर्तिर्गरीयसी ।
 बुद्धेः सा मूर्तिरित्युक्ता धर्माद्यष्टांगसंयुता ॥

This is the very same idea expressed in the Gita in the verses already quoted.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
 बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ।
 बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ॥

We have also found in our enquiry that the properly trained Satwic Intellect and Mind represent the Devas.

सत्त्वं मनस्तथा बुद्धिर्देवा इत्यभिशब्दिताः ॥

We may now safely conclude that the whole process of Yoga dealt with in the Gita is highly intellectual and philosophical. But we have yet to see the real significance of Parjanya, Anna and the Bhutas as well as of the help rendered to mankind in return by the Devas.

देवान् भावयतानेन ते देवा भावयन्तु वः ।
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।
 अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
 यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

We have noticed in detail just now the real import of the technical terms Yegna and Karma, and it would be an imposition to go over them again. The technical terms are often used with double advantage in the Puranic style of treatment. Parjanya means Vishnu or all-pervading and Anna is the Avyakrita the divine seed or basis for all creation. The Bhutas are the subtle-elements which are hitherto explained as the glories of God. Taking the above definitions as the correct explanations of the technical terms used in the Gita, we have to find out the true import of the statement that the Devas bless mankind in return for their adoration. How the Devas directly interfere with man is clearly explained in the following couplet from Santi-Parva.

न देवा यष्टिमादाय रक्षन्ति पशुपालवन् ।

यं तु रक्षितुमिच्छन्ति तं बुद्ध्या योजयन्ति ते ॥

“Whomsoever the Devas are pleased to help, they bless him with intellectual capacity to help himself, but they do not tend on him like a cow-herd carrying stick in hand.”

We are now certainly in a position to judge for ourselves, the true aim and object of the valuable instructions bequeathed to us by our venerable forefathers through the sacred Bhagavat-Gita. No doubt they are not intended for the lowest in the scale of devotion, but they are of immense value to those who are sufficiently qualified to utilize them. All pretensions to the required qualification are however only deceptive, and many a fashionable professional Vedanti, Yogi or Sanyasi that we too often meet with at present, will probably have to be peremptorily excluded from the sacred precincts of the Bhagavat-Gita. Similarly, every explorer of the Heavenly regions of Indra by the convenient process of sheep-slaughter and wine-drinking will have to be refused admission. It may be safely inferred, from the enquiries hitherto made in the proper method and in the proper direction, that the sacred religious texts we possess, and on which we entirely depend for the salvation of our little and miserable existence, could never mislead or misdirect us in the manner they are hopelessly presented to us. The sharper and more effective the implement, the greater the danger in its use in incompetent hands. All the pitiable perversions of our sacred and scientific religion, we unfortunately come across in modern days, originate but from the inherent defects of the incompetent and the worthless dregs of society in the land.

भिक्षो मांसनिषेवणं किमुचित कि तेन मयं विना
 मयं चापि तव प्रियं प्रियमहो वाराङ्गनाभिः सह ।
 वेद्याद्रव्यरुचिः कुतस्तव धनं द्यूतेन चौर्येण वा
 चौर्यद्यूतपरिग्रहोऽपि भवतो भ्रष्टस्य कान्या गतिः ॥

ADHYAYA V.

KARMA-SANYASA-YOGA.

This Adhyaya treats of Karma-Sanyasa-Yoga as opposed to Karma-Yoga described in the previous Adhyaya. The following important points should be clearly remembered with a view to understand the contents of this Adhyaya correctly.

1. Karma-Yoga has been explained as virtually representing an Intellectual process of Yoga in the performance of ordained Karmas accompanied by the meditation of the glories of Bramhan displayed in its divine evolution. कर्मण्यकर्मयः पश्येत् ॥ Bramhan should therefore be understood and kept in view as Akarma or beyond Karma, if the ordained Karma performed should be recognised as Karma-Yoga ; also,

2. अकर्मणिचकर्मयः । It must be clearly remembered that Akarma or not doing the ordained Karma or even sitting quiet is still Karma ; that is, such indifference falls only within the sphere of human Karmas or acts and does not therefore constitute any useful religious Karma, much less Karma-Yoga.

3. Taking the above two vital points into consideration, this Adhyaya explains how the relinquishment of ordained

Karmas, instead of becoming useless indifference, could be converted into a valuable and superior process of Yoga known as Karma-Sanyasa-Yoga.

Having hitherto explained the general distinctions of Sankhya, Yoga and Karma, their various degrees and grades of difference as well as their mutual agreements and disagreements are now noticed in the text.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ।

यत्सांख्यैः प्राप्यते स्थानं तद्यगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ।

सन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥

“Sankhya and Yoga are considered as different only by the unwise, but not by the wise. He who practises one of them properly attains the results of both. The state attained by Sankhya is the same attained by Yoga. He who perceives that Sankhya and Yoga are the same, perceives correctly. It is difficult to practise Sanyasa without being established in Yoga. But the Muni who is established in Yoga soon attains the Bramhan”

We cannot pass over these verses without a clear idea of the points explained. Karma-Sanyasa-Yoga and Karma-Yoga are here mentioned as meaning exactly Sankhya and Yoga respectively, Sanyasa referring to Sankhya-Gnana and Yoga referring to Karma-Yoga. Although Sankhya and Yoga are explained here as one and the same, viewing them in reference to the ultimate result to be attained, the processes are no doubt distinct. Sankhya is also specially noticed as unsuited to those who are not previously qualified by the practice of Yoga.

सन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ॥

The word *Sanyasa* here directly refers to the meditation of *Bramhan*.

न्यास इति ब्रह्मा ब्रह्माहिपरः ।। इति श्रुतेः ॥

It is also used to denote relinquishment of *Karmas* in verse 4 *Adhyaya* III.

न कर्मणामनारम्भान्नैकमर्थं पुरुषोऽश्नुते ।

न च सन्यसनादेव सिद्धिं समाधिगच्छति ॥

The meaning of *Karma-Sanyasa* as applied in the *Gita* is explained below.

सर्वकर्माणि मनसा सन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देहा नैव कुर्वन्न कारयन् ।

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोग स्वभावस्तु प्रवर्तते ।

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ञानं प्रकाशयति तत्परम् ।

तत्सुहृदयस्तदाश्रान स्तन्निष्ठा स्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ।

योऽन्तःसुखोऽन्तराराम स्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ।

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तराचारिणौ ।

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छा भयक्रोधो यः सदा मुक्त एव सः ॥

“ He who has controlled the senses, relinquishing all *Karmas* by the force of his mind, rests comfortably in peace

within the physical body provided with nine doors, without doing or causing to do any acts by the body. The Atma does not create Karmanas of any sort, does not want them to be done, nor does it establish any relations between the Karmanas and the doing of them. All this is the work of Prakriti or Avidya. The Lord does not accept the good or evil effects of Karmanas. Gnana is veiled by Agnana and the poor mortals are thereby deluded; but when by the help of the former, the latter is destroyed, the true Gnana like the sun discloses the real form of the Para-bramhan. Those who always rely on the Bramhan, meditate on it, rest in it and depend on it, secure the complete destruction of sins and attain to the highest stage from which there is no return. The Yogi who feels contented and happy in his enjoyment of the internal light, attains to the stage of Bramhan by emancipation here. The Muni, who always keeps aloof from external sensations, equalizes the breaths, controls the senses, mind and intellect, and meditates upon the spot between the brows, has practically secured liberation here."

The main ideas intended to be conveyed in this Adhyaya are, that Karma-Sanyasa is the same as Sankhya being higher than Karma-Yoga, and that it does not virtually consist in the mere absence of Karmanas. We are frequently reminded of the possible mistake of omitting the performance of ordained Karmanas which are prescribed for the purification of the heart of man and thereby for securing the necessary qualification for the practice of Yoga. It is just these very important matters that are now-a-days misunderstood by the so-called professional Vedantis, who virtually occupy the region of the irreligious and the hypocrite. Through fear for them, the Gita often repeats the warning, that mere relinquishment of ordained Karmanas through

ignorance, indifference or infidelity, is no respectable philosophy or morality, and that the propagators of such disgraceful theories deserve, under no circumstances to be trusted by mankind.

कद्धोलैः स्थगयन्मुखानि ककुभामभ्रं लिहैरम्भसा
क्षारेणापि दिवानिशं जलनिधे गर्जेन्न विश्राम्यसि ।
एतत्ते यदि घोरनक्रनिलयं स्वादुव्यधास्यद्विधिः
किं कर्तासि तदा न वेद्मि तरलैः स्वैरेव दुश्चेष्टितैः ॥

ADHYAYA VI.

DHYANA-YOGA.

This Adhyaya on Dhyana-Yoga treats of the real practice of Yoga taught in the Bhagavat-Gita, the previous Adhyayas explaining Karma, Yoga, Sankhya and Sanyasa being only introductory instructions on the subject. A Yogi is defined in the following verses.

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स सन्यासी च योगी च न निरमिर्नचाक्रियः ।
यं सन्यासमिति ब्राह्मण्योऽङ्गं तं विद्धि पाण्डव ।
न ह्यसन्यस्तसङ्कल्पो योगी भवति कश्चन ।
आरुरुक्षोर्मुनेर्योऽङ्गं कर्मकारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ।
यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसन्यासी योगारूढस्तदोच्यते ॥

“He who performs ordained Karmas without wishing for their fruits is a Sanyasi as also a Yogi, but not he that has forsaken the sacred fire and the ordained Karmas.

Sanyasa or relinquishing desires is the same as Yoga, because, unless the desire for the fruits of Karmas is relinquished, none can hope to become a Yogi. He who has not secured the control of the senses, should practise Karma-Yoga before he could take to this Dhyana-Yoga. But one who has secured the control of the senses is fit to take up this Dhyana-Yoga. He who has lost all attachment to the objects of sense and to the Karmas in general, by having already relinquished all his thoughts, is called a Yogarudha or one established in Yoga."

The method prescribed for the practice of this Dhyana-Yoga is explained below.

योगी युञ्जति सततमात्मानं रहसि स्थितः ।
 एकाकी यतचित्तात्मा निराशीरपरिग्रहः ।
 शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मानः ।
 नात्युद्धृतं नातिनीचं चेलाजिनकुशोत्तरम् ।
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
 उपविश्यासने युञ्ज्याद्योगमाद्य विशुद्धये ।
 समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
 सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ।
 प्रशान्ताद्वा विगतभीर्ब्रह्मचारिभ्रते स्थितः ।
 मनः संयम्य मच्चित्तो युक्तआसीत मत्परः ।
 युञ्जन्नेह सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ।
 नात्यश्रतस्तु योगोस्ति न चैकान्तमनश्चतः ।
 न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ।
 सुखमात्यन्तिकं यत्तत् बुद्धिप्राप्तमतीन्द्रियम् ।
 वेत्ति यत्र न चैवाऽयं स्थितश्चलति तत्त्वतः ।
 तं विद्यात् दुःखसंयोगवियोगं योगसंज्ञितम् ॥
 स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ।

सङ्कल्पप्रभवान् कामास्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ।
शनैः शनैरुपरमेत् बुध्या धृति गृहीतया ।
आश्वासस्थं मनः कृत्वा न क्खिदपि चिन्तयेत् ।
यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदाश्नयेव वशं नयेत् ।
युञ्जन्नेवं सदाऽत्मानं योगी विगतकन्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

“ Sitting alone in a solitary place, controlling body and mind, and leaving all desires and things, the Yogi should always take to the practice of Yoga. In a holy place, his seat should be provided with Kusa grass, skin and cloth placed one over the other, neither very high nor very low. Thus seated, the Yogi concentrating his mind and controlling the senses, should begin his practice for the purification of his Atma. Keeping the body, head and neck erect, remaining chaste and in peace of mind, devoid of fear, and looking at the tip of the nose without looking any where else, he should meditate upon me. Thus steadily practising, the Yogi attains my region of peace and salvation. The Yogi should stick on to regulated food and regulated sleep. They should not be too little or too much. The highest bliss, which is far above the region of the senses and could be enjoyed by the Intellect alone, and which removes all the possible miseries accruing from external objects, is technically called Yoga ; and this Yoga should be practised with firmness and purity of mind. Driving away all the desires originating from imagination and controlling the senses, the Yogi should concentrate his thought upon the Atma with the determined belief that everything is Atman. Thus, he should without any other thoughts, gradually grow steady.

in the practice of Yoga. Whenever the mind wanders far from the meditation of the Atman, it should be brought back and placed under control. Thus practising Yoga, the sinless Yogi enjoys the highest bliss."

In the above process of Dhyana-Yoga, meditation at the tip of the nose is prescribed.

सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥

The real significance of this has been already noticed in page 118 Volume I.

दृष्टिं ज्ञानमयीं कृत्वा पश्येत् ब्रह्ममयं जगत् ।

सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ।

द्रष्टृदर्शनदृश्यानां विरामो यत्र वा भवेत् ।

दृष्टिस्तत्रैव कर्तव्या न नासाग्रावलोकिनी ॥

"See through the instrument of Gnana the Jagat made up of Bramhan, and keep the sight steady at the spot where the ideas of knower, known and knowing entirely vanish."

The description of this scientific Dhyana-Yoga, explaining in detail the items that tend to help or thwart its practice, and suggesting the necessary means of overcoming all incidental obstructions and difficulties, is exactly what is furnished in the Bhagavat-Gita as well as in the Maha-Bharata in the usual Puranic style. The difficulty of practising this Yoga by subduing the mind being complained against by Arjuna, Sri-Krishna gives the following instructions.

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यायना तु यतता शक्नोऽवाप्तुमुपायतः ॥

“The mind is doubtless too powerful and fickle to be easily controlled, but it may be subdued by the practice of concentration and by the destruction of its objective tendencies. Without taking to these means, the practice of Yoga is extremely difficult.”

The elaborate descriptions of the great fighting between the Pandavas and the Kurus in the Maha-Bharata war, virtually depict the internal warfare to be undergone for the purpose of securing success in this Dhyana-Yoga. Arjuna having expressed his doubts as to the future prospects of a Yogi who dies before completely accomplishing the practice of this Dhyana-Yoga, Sri-Krishna gives the following reply.

पार्थ नैवे ह नामुत्र विनाशस्तस्य विद्यते ।
 नहि कल्याणकृत्कश्चिद्गतिं तात गच्छति ।
 प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
 शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ।
 अथवा योगिनामेव कुले भवति धीमताम् ।
 एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ।
 तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ।
 पूर्वाभ्यासेन तेनैव हियते ह्यवशोपि सः ।
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ।
 प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
 अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ।
 तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

“A Yogi is never at a loss, here or in the other world for his practice of Yoga though incomplete, because no good work is ever productive of bad results. He attains to the worlds' reserved for those performing good Karmas, and

after enjoying them for long years, takes birth in the families of the religious and the great. Or, he takes birth in the families of the great and wise Yogis themselves, which is of course a matter of rare occurrence. There, influenced by his previous vasanas, he works better than before for securing final emancipation. He is naturally led by the tendency of his previous work to the completion of Yoga and soon passes beyond the region of the Sabda-bramhan. This Yogi, destroying his sins by constant effort, and progressing in his practice through his repeated births, surely attains the ultimate goal. He is by far superior to the literary Pandits and to those who perform penance and ordained Karmas. Therefore, O, Arjuna, qualify yourself as a Yogi."

The practice of this Dhyana-Yoga to whatsoever extent, is explained here as productive of more valuable and important results than even the performance of ordained Karmas. The yogi is said, in course of time to pass beyond the region of Sabda-bramhan, or Purana-purusha, Sakalanishkala, Bramha-Kshetra explained all along as the divine basis dealt with in the Puranas and the Itihasas.

जिज्ञासुरपि योगस्य शब्दब्रह्माऽतिवर्तते ॥

The death of the Yogi before the completion of his Yoga here described, alludes exactly to the death of the warrior in the field of Kuru-Kshetra, referred to in Bhishma's address to the chiefs assembled, as already noticed.

इदं वः क्षत्रिया द्वारं स्वर्गायापाहृतं महत् ।

गच्छद्गुं तेन शक्रस्य ब्रह्मणः सहलोकताम् ।

एष वः शाश्वतः पन्थाः पूर्वैः पूर्वतरैः कृतः ।

सम्भावयध्वमात्मानं मय्यग्रमनसो युधि ।

यद्यो निधनं याति सोऽस्य धर्मः सनातनः ॥

The word Aya here as previously explained, clearly points to the practice of the Yoga under reference. These are serious and important scientific matters whose worth cannot be ignored. The scientific value of the subject which is of the highest importance to mankind in general, must be proved or disproved only by competent authorities in a convincing and scientific manner. It will not therefore brook the modern method of summary disposal. Whatever might be the recognised qualifications and capacities of the modern interpreters, the ultimate result of their elucidations is absolutely useless for our religious purposes, for which and for which alone, the sacred texts are handed over to us by our venerable forefathers.

किं ते नम्रतया किमुन्नततया किं वा घनछायया
 किं वा पल्लवलीलया किमनया वाशोकपुष्पश्रिया ।
 यत्त्वन्मूलनिषण्णखिन्नपथिकस्तोमः स्तुवन्नन्वहं
 न स्वादूनि मृदूनि खादति फलान्याकण्ठमुक्ताण्डितः ॥

ADHYAYA VII.

VIGNANA-YOGA.

This Adhyaya treats of Vignana-Yoga or Gnana-Vignana-Yoga. It describes the exact nature of the divine object to be meditated upon in the practice of the Dhyana-Yoga explained in the previous Adhyaya. The contents of this Adhyaya cannot therefore be carelessly explained as at present, by giving out some vague expressions of philosophy or religion ordinarily used by the common folk. The description furnished in it, definitely explains and limits the exact scope and extent of the Bhagavat-Gita as a technical subject imbedded in the great Epic. The modern Pandit's

trickery in explaining all the unknown religious texts in the vaguest terms as pertaining to the Great God, and all the similarly unheard of scientific philosophy as speaking of one great Bramhan, will hardly serve any useful purpose here, although it might succeed to some extent in concealing his utter ignorance of the subject from the view of the poor innocent people.

The technical description of the divine basis for meditation in the Dhyana-Yoga is given below.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरिव च ।
 अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ।
 अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ।
 एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।
 मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
 मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

“The five subtle elements, Manas, Budhi and Aham-kara are the eight ingredients of my lower Prakriti called Apra, which is far inferior to my higher Prakriti called Para which is the life-giving principle and the support of all. Everything in this universe has originated from me through the combination of these two Prakritis. I am therefore the source of all creation and destruction. There is nothing greater than me and everything depends on me like beads on a string.”

The two aspects of Prakriti, as attached to and belonging to the Lord are here described. How they are actually distinguished and how they are described in the Puranic style shall soon be noticed after examining their explanation furnished in the text itself. The following verses specify

the divine nature underlying the various ingredients constituting the Prakritis.

रसांहमप्सु कौन्तेय प्रभास्मि शशिमूर्ययोः ।
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ।
 पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
 जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ।
 बीजं मां सर्वभूतानां विद्धि पार्थ सनत्तनम् ।
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ।
 बलं बलवतामस्मि कामरागविवर्जितम् ।
 धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।
 ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
 मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥

“I am, the essence of the subtle element called water, the lustre in the sun and moon, the Pranava in the Vedas, sound in the subtle element called Akasa, as well as the soul in man. Similarly, the fragrance in the subtle element called Prithivi, brightness in the subtle element called Agni, life and the ever originating power in all creatures, tapas in all ascetics, the discriminative power in Budhi, splendour in all splendid creatures, dexterity free from desire and attachment in the dexterous, eagerness which is not opposed to Dharma, all these belong to my nature. Again, all the Satwic, Rajasic and Tamasic tendencies originating from the previous acts of individuals, pertain to me and are under my control, but I am not subject to their influence.”

We have here a very clear and elaborate auto-biography of Sri-Krishna as Yogeswara, or Lord of the Yoga preached in the sacred Bhagavat-Gita. No varieties of interpreters of any period, past, present or future, are therefore privileged to interfere with it according to their caprices or prejudices. It must be particularly remembered here that

the elements and other items referred to are not gross but subtle. The excellent essences in them are here described as the Lord's glories. They virtually represent the Tatwoms of the Saguna-bramhan, the Bramha-Kshetrom or the form of the formless, explained all-through in the Puranas and the Itihasas. Meditation of these glories in their purest form is the main, technical and scientific subject, dealt with in the Bhagavat-Gita treating of Dhyana-Yoga. It is exactly the subject explained in the whole of the Maha-Bharata, in the recognised Puranic style, furnishing definite and detailed instructions for the practical religious advancement in the direction pointed out in the Gita. Thus the Maha-Bharata is not at all different from the Gita, nor the Gita separate from the great Epic. The sacred Gita describes that portion of the religious and Yogic work prescribed for a human being, whose exact qualifications for the particular process are clearly defined as those attributed to the character named Arjuna. The very same ideas and instructions are explained in the Maha Bharata, which therefore virtually contains not a bit of historical matter connected with the British or ancient India. Where is the sacred subtle Bhumi specified in the Maha-Bharata as the seat of the great war and the same Prithivi clearly pointed out in this Adhyaya as the glory of the Lord ?

भूमिरापस्तथा वायुरग्निराकाशमेव च ।

गुणोत्तराणि सर्वाणि तेषां भूमिः प्रधानतः ।

शब्दः स्पर्शश्च रूपञ्च रसो गन्धश्च पञ्चमः ।

भूमेरन्ते गुणाः प्रोक्ता ऋषिभिस्तत्त्ववेदिभिः ।

एते पञ्चगुणा राजन् महाभूतेषु पञ्चसु ।

सर्वाण्यपरिमेयाणि तदेषां रूपमैश्वरम् ॥

Where again is the Indian Peninsula, a small strip of land on the surface of this gross earthy globe, which is now

ingeniously identified with the above highly scientific fact ? No reasonable being could ever be induced to conceive or acknowledge the possibility of deriving any useful instructions pertaining to Political science or Ethical philosophy, from this gross misinterpretation, in spite of the very same irrelevant matters preached in modern times, with a view to conceal the innocent ignorance of the true character of the main topic in the literature in question. The current absurd misinterpretation, however, furnishes the best means of comparing the high intellectual development exhibited in the literature with its low deteriorated condition at the present day. It may not be out of place under the present circumstances to reiterate the quotation from page 248 Volume I, giving a Puranic description of the Lord's glories here mentioned, couched as it is in the form of a divine geography. .

तदव्ययात्समुभूतो राधाकृष्णः सनातनः ।
 एकीभूतं द्वयोरङ्गं राधाकृष्णो बुधैस्मृतः ।
 सहस्रयुगपर्यन्तं यत्तेपे परमं तपः ।
 तदा स च द्विधा जातो राधा कृष्णः पृथक् पृथक् ।
 सहस्रयुगपर्यन्तं तेपतुस्तौ परं तपः ।
 तयोरङ्गात्समुद्भूता ज्योत्स्ना तत्तमनाशिनी ।
 तज्योत्स्नाभिः समुद्भूतं दिव्यं वृन्दावनं शुभम् ।
 एकविंशत्प्रकृतयो योजने योजने स्मृताः ।
 दिव्यं वृन्दावनं जातं चतुराशीतिसम्मिते ।
 क्रोशायामं महारण्यं तल्लिङ्गं शृणु मे प्रभो ।
 इन्द्रियप्रकृतीनां च दशानां ग्राम तद्दश ।
 गोकुलं वार्षभं नानन्दं भाण्डिरं माथुरं तथा ।
 व्रजश्च यामुनं मान्यं श्रेयस्कं गौपिकं क्रमात् ।
 मात्राभूतदशभ्यश्च प्रकृतिभ्यः समुद्भवम् ।
 तथा दशवनं रम्यं तेषां नामानि मे शृणु ।

वृन्दावनं गोपवनं बहुलावनमेव च ।
 मधुशङ्खं कुञ्जवनं वनं दधिवनं तथा ।
 महः क्रीडावनं रम्यं वेणुपद्मवनं कमात् ।
 मनसःप्रकृतेर्जातो गिरिर्गोवर्धनो महान् ॥

भविष्यपुराणम् ॥

“From the eternal entity, Radha-Krishna originated who after performing tapas for a thousand Yugas, divided himself into Radha and Krishna. Both of them then separately performed tapas for a thousand Yugas, and from the bodies of both proceeded a bright light destroying darkness, from which the divine Brindavana originated. 21 Prakritis extending to 4 Yojanas each, make the 84 Yojanas of Brindavana. From the Prakritis of the ten senses, ten villages originated, namely Gokula, Varshabha, Nanda, Bhandira, Mathura, Vreja, Yamuna, Manya, Sreyeska and Gowpika. From the Prakritis of the ten elements, ten forests sprung up, namely, Brinda, Gopa, Behula, Madhusringa, Kunja, Vana, Dedhi, Mahakreda, Remya and Venupadma. From the Prakriti of mind, the Goyardhana mountain originated.”

The above 21 Prakritis represent the divine glories of Radha-Krishna worthy of meditation. They allude to the forms of the formless in the Satwic Maya called Bramha-Kshetrom. There are also 21 corresponding Prakritis, the products of Avidya, which are Puranically described as the Parthivom-Kshetrom or earthly forms which Parasurama has to destroy with his terrible axe. Vide pages 167 and 168 Volume II, Part I.

असकृत्पार्थिवं क्षत्रं जघानामर्षचोदितः ।

त्रिःसप्त कृत्वः पृथिवीं कृत्वा निःक्षत्रियां पुरा ।

जामदग्न्यस्तपस्तेपे महेन्द्रे पर्वतोत्तमे ॥

महाभारतम् । आदिपर्व ॥

These two sets of Prakritis represent the two great armies on either side in the well-known battle of Kurukshetra described in the Maha-Bharata. The same terrible battle is explained as DhyanaYoga in the sacred Bhagavat-Gita. A classification of the recognised religious devotees is given in this Adhyaya as explained by Sri-Krishna.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
 आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ।
 तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
 प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।
 उदाराः सर्वे एवैते ज्ञानीत्वात्मैव मे मतम् ।
 आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ।
 जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
 ते ब्रह्म तद्विदुः कृत्स्नमध्यास्य कर्म चाखिलम् ।
 साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
 प्रयाणकालेपि च मां ते विदुर्युक्तचेतसः ॥

“There are four varieties among my devotees who are religiously great, namely, he who worships me owing to misery, he who wishes to know the real Tatwa of the Lord, he who wishes to obtain happiness here and after death, as well as the Gnani who knows the Tatwa but has yet to experience it. Among them, the Gnani is most dear to me as I am dear to him. In fact he is my own and he is ever trying to reach me. Those who earnestly work by depending on me, to get beyond the miseries of the mortal man, clearly understand the Adhyatmam and all the Karmas. They also know my real nature as comprised of Adhi-bhuta, Adhi-dyva and Adhi-yegna, and know me properly even at their last moments.”

There are several technical terms here relevantly connected with the real contents of the Gita, such as, Bramha,

Karma, Adhyatma, Adhi-Bhuta, Adhi-dyva and Adhi-Yegna. Without a correct and scientific knowledge of their significance, the main subject dealt with in the Gita cannot but remain as at present, a vague conglomeration of philosophic inutilities fit only for wasting time or for confounding the ignorant. They are however repeated in the next Adhyaya and may be carefully scrutinised to convince ourselves completely of the insufficiency of the modern interpretation. There is again the serious question unsolved as to why this particular branch of philosophy should be taught by Sri-Krishna and that only to Arjuna, while the subject is virtually one which could very well be handled by any competent professor of Philosophy and lectured to any enlightened audience. Further it is stated in the following first three verses of the fourth Adhyaya, that the Yoga preached in the Gita was originally taught to Vivasvan or sun by Sri-Krishna himself, who taught the same to Manu and Manu to Ikshwaku, and also that it was in the same manner handed down to the Raja-Rishis.

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ।

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ।

स एवाऽयं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥

Has the venerable Pandit or any other enlightened interpreter to offer any understandable explanation for this historical incident, except a practically insulting one by condemning the statement as tantamount to a poetical description usually indulged in by the ancient Hindu authors owing to want of common sense? The subject is indeed of

a high order, and the secret of the present confusion lies in the simple incompetency to handle it in the proper method.

तुङ्गं चानां तुङ्गतराः समर्था मनोरथान् पूरयितुं न नीचाः ।

धराधरा एव धराधराणां निदाघदाहं शमितुं न नद्यः ॥

ADHYAYA VIII.

TARAKA-BRAMHA-YOGA.

This Adhyaya treats of Taraka-Bramha-Yoga, furnishing technical definitions of terms referred to in the last Adhyaya. It clearly limits the scope of the Gita as extending only to the highest form of *Saguna* meditation, and thus proves beyond doubt that it does not apply to the highest stage mentioned in our religious philosophy. The serious mistake in the modern interpretation and its consequent worthlessness as an explanation of the Gita in its technical aspect, will be clearly evident in this Adhyaya. Viewing the Puranic style of treatment in its proper light, the Gita's relation to and position in the great Epic could be easily discovered from the contents of this Adhyaya, in spite of the current ridiculous misinterpretations and unnecessary historical criticisms originating from the simple ignorance of this recognised Puranic method. The following verses give the technical definitions of certain important terms used in the text which are invariably passed over in a very careless manner.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ।

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ।
 अन्तकाले च मामेव स्मरन्मुक्त्वा कळेवरम् ।
 यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ।
 यं यं वापि स्मरन् भावं त्यजत्यन्ते कळेवरम् ।
 तं तमेवैति कौन्तेय सदा तद्भावाभावितः ।
 तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
 मय्यर्पितमनोबुद्धिर्माभैवैष्यस्यसंशयः ।
 आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ।
 सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।
 रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ।
 अव्यक्तास्त्वक्तयः सर्वाः प्रभवन्त्यहरागमे ।
 रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ।
 भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
 रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ।
 परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
 यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ।
 अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
 यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

“Aksharom is the Paramom or Saguna Bramhan. Its Swabhava or character is called Adhyatma. Visarga or relinquishment which leads to the perception of the subtle elements is here technically known as Karma. Adhi-bhuta is my power over the elements which are by nature impermanent. Adhi-dyva is my glory called Hiranyagerbha which guides and directs every individual soul, and hence known as Purusha. Adhi-yegna is the divine basis for worship residing in every body known as Vishnu. He who meditates on my own form at the time of his death, attains my Tatwa. He who meditates on any other divine form

constantly, attains that particular form after his death. Always meditate upon me therefore, directing your mind and Budhi towards me, you shall then attain my region. Reaching me there is no return, but reaching any of the Lokas from Bramha-Loka downwards there is return. The day of Bramha extends to one thousand Yugas and the night also extends to the same period. Those who understand this, understand the difference between day and night. From Avyakta or the sleeping state of Bramha, everything originates at the time of his waking called day, and into Avyakta everything merges when Bramha sleeps which time is known as his night. All the elements evolve during this specified day and involve during the night. There is an eternal Para beyond this Avyakta, which always exists even when all else becomes non-existent. Avyakta is known as Akshara. It is the Paramom goal and my highest region."

Avyakta is Akshara-bramhan and it is the seat of Sri-Krishna reaching which there is no return. It is from this, that everything is said to originate and into which everything merges. One has to return after reaching the Lokas from Bramha-loka downwards. Para is beyond this Avyakta or Akshara. The sphere of Sri-krishna is limited to that of Avyakata or Akshara-bramhan which is described as Paramom meaning Saguna or with form. Vide page 57 Volume II.

परं निष्कळमित्युक्तं परमं सकळं स्मृतम् ।

परापरं तथा प्रोक्तं सकळं निष्कळं भवेत् ॥

Again, Adhi-bhutom is the divine basis of the subtle elements, Adhi-dyvom is the internal Atma called Hiranyagerbha, and Adhi-Yegna is the divine basis for worship. Sri-Krishna is the combination of all these three. Vide verse 30 previous Adhyaya.

साधिभूताधिदैवं मां साधियज्ञश्च ये विदुः ॥

Further, Adhyatma is defined as Swabhava, and Karma as Visarga. These terms have to be properly understood in order to grasp the correct meaning of the whole passage. The Swabhava or character of the Paramom or Saguna-Bramhan is to lead the individual soul inward step by step until it reaches the highest goal. This involutory nature is technically called Adhyatman; vide Sri-Sankara's Commentaries.

आद्यानं देहं अधिकृत्य प्रत्यगाद्यतया प्रवृत्तं परमार्थब्रह्मावसानं वस्तु-
स्वभावः अध्याद्यं उच्यते ॥

Visarga or relinquishment is similarly explained as the technical meaning of Karma. विसर्गलक्षणो यज्ञः कर्मसंज्ञितः ॥ Here, the Karma is said to cause the origin of the Bhutas.

भूतभावोद्भवकरः विसर्गः कर्मसंज्ञितः ॥

This plainly means that the relinquishment of all material desires by means of the proper Yegnas or Karmas of an involutory character, leads to the perception of the Bhutas or subtle elements by taking man from the low gross materiality to the higher subtle regions, which have been already explained as representing the glories of God.

सर्वाण्यपरिमेयाणि तदेवां रूपमैश्वरम् ॥

Taking the highly scientific and technical definitions of these important terms, we obtain the following definite ideas specially meant to be conveyed by the sacred text.

1. The Para or Purusha is the highest stage in our religious philosophy which is *not* dealt with in the Gita.

2. The status assigned to Sri-Krishna is Akshara, Avyakta, the divine basis for religious evolution and in-
volution.

3. The involutionary process called Yegna and Karma alludes to the relinquishment of worldly desires, and it leads man gradually to the divine evolutions such as the subtle elements and the higher Tatwas.

Again, we have been noticing that Dhyana-Yoga, the main subject taught in the Gita is known only to the Raja-Rishis.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ॥

The term Raja-Rishi is explained in detail in Volume I, pages 478 and 479.

ज्ञेया ब्रह्मर्षयः पूर्वं तेभ्यो देवर्षयः पुनः ।

राजर्षयः पुनस्तेभ्य ऋषिप्रकृतयस्त्रयः ।

यस्मादृषन्ति ब्रह्माणं तेन ब्रह्मर्षयः स्मृताः ।

ऋषन्ति देवान् यस्मात् ते तस्माद्देवर्षयः स्मृताः ।

ऋषन्ति रज्जनाद्यस्मात् प्रजा राजर्षयस्ततः ।

ब्रह्मलोकप्रतिष्ठास्तु स्मृता ब्रह्मर्षयो मताः ।

देवलोकप्रतिष्ठाश्च ज्ञेया देवर्षयः शुभाः ।

इन्द्रलोकप्रतिष्ठाश्च सर्वे राजर्षयो मताः ॥

वायुपुराणम् ।

“There are three varieties of Rishihood, the Bramha-Rishis being the first. From them the Deva-Rishis originated and from them again the Raja-Rishis. The Bramha-Rishis are so named because they lead to Bramha. The Deva-Rishis lead to the Devas and the Raja-Rishis lead the Prajas by pleasing them. The Bramha-Rishis reside in Bramha-loka, the Deva-Rishis in Deva-loka and the Raja-Rishis in *Indra-loka*.”

मन एव पिता वाङ्मता प्राणः प्रजा ॥

Parja technically alludes to Prana or worldly tendencies. That which leads Prana inward through the proper path to the ultimate goal is called a Raja-Rishi who is said to be stationed in the *Indra-loka* but no where in India.

The ultimate terminus of the practice of Dhyana-Yoga as taught in the Bhagavat-Gita, is therefore the status of a Raja-Rishi, the last class Rishi in the above classification. The Satwic minded Arjuna has not yet reached this stage; he is therefore asked to practise this Yoga and to carry on at the same time the internal warfare against evil passions which obstruct the path of knowledge.

तत्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ॥

The objects for meditation in the Dhyana-Yoga here prescribed, are explained in detail in the following verses from the Garuda-Purana, which would certainly remove all the doubts still lurking in unprejudiced minds.

इदानीं नरदेहस्य शृणु रूपद्वयं खग ।
 व्यावहारिकमेकं च द्वितीयं पारमार्थिकम् ।
 भुवनानि च सर्वाणि पर्वतद्वीपसागराः ।
 आदित्याद्या ग्रहाः सन्ति शरीरे पारमार्थिके ।
 पारमार्थिकदेहे हि षट्चक्राणि भवन्ति च ।
 ब्रह्माण्डे ये गुणाः प्रोक्तास्तेष्वस्मिन्नेव संस्थिताः ।
 तानहं ते प्रवक्ष्यामि योगिनां धारणास्पदान् ।
 येषां भावनया जन्तुर्भवेद्वैराजरूपभाक् ।
 पादाधस्तात्तलं ज्ञेयं पादोर्ध्वं वितलं तथा ।
 जानुनो सुतलं विद्धि सक्थिदेशे महातलम् ।
 तलातलं सक्थिमूले गुह्यदेशे रसातलम् ।
 पाताळं कटिसंस्थं च सप्तलोकाः प्रकीर्तिताः ।
 भूर्लोकं नाभिमध्ये तु भुवर्लोकं तदूर्ध्वके ।
 स्वर्लोकं हृदये विद्यात् कण्ठदेशे महस्तथा ।
 जनलोकं वक्रदेशे तपोलोकं ललाटके ।
 सत्यलोकं ब्रह्मरन्ध्रे भुवनानि चतुर्दश ।
 त्रिकोणे संस्थितो मेरुरधःकोणे च मन्दरः ।
 दक्षकोणे च कैलासो वामकोणे हिमाचलः ।

निषधश्चोर्ध्वरेखायां दक्षायां गन्धमादनः ।
 रमणो वामरेखायां सप्तैतेकुलपर्वताः ।
 अस्थिस्थाने भवेज्जम्बुः शाको मज्जासु संस्थितः ।
 कुशद्वीपः स्थितो मांसे कौञ्चद्वीपः सिरासु च ।
 त्वचायां शाल्मलीद्वीपो गोमेदो रोमसञ्चये ।
 नखस्थं पुष्करं विद्यात्सागरास्तदनन्तरम् ।
 क्षारोदो हि भवेन्मूत्रे क्षारे क्षीरोदसागरः ।
 सुरोदधिः श्लेष्मसंस्थो मज्जायां धृतसागरः ।
 रसोदधिं रसे विद्याच्छोणिते दधिसागरः ।
 स्वादूदो लम्बिकास्थाने जानीयाद्विनतासुत ।
 नादचक्रे स्थितः सूर्यो बिन्दुचक्रे च चन्द्रमाः ।
 लोचनस्थः कुजो ज्ञेयो हृदये ज्ञः प्रकीर्तितः ।
 विष्णुस्थाने गुरुं विद्याच्छुक्रं शुक्रो व्यवस्थितः ।
 नाभिस्थाने स्थितो मन्दो मुखे राहुः प्रकीर्तितः ।
 पायुस्थाने स्थितः केतुः शरीरे ग्रहमण्डलम् ।
 एवं सर्वस्वरूपेण चिन्तयेदात्मनस्तनुम् ॥

"There are two kinds of body for man, one is called Paramartha or real and the other Vyavahara or physical. It is verily in this Paramartha body that the fourteen Bhuvanas making up the Bramhanda, all the planets, the mountains, Dwipas and oceans as well as the six chakras, exist. They are the proper objects of religious meditation for the Yogis, by meditation on which man attains to the form of Virat. The fourteen Bhuvanas named Talom, Vitalom, Sutam, Maha-talom, Talatalom, Resatalom, Patalom, Bhu, Bhuva, Suva, Maha, Jena, Tapa and Satya are situated in the following localities of the body respectively, namely, under the feet, above the feet, in the knees, in the thighs, in the upper joints of the thighs, in the sexual organs, in the loins, in the naval, above the naval, in the

heart, in the throat, in the face, on the forehead and in the brains. The seven important mountains named Meru, Mandara, Kylasa, Himachala, Nishadha, Gandhamadana and Remana are situated in the heart or Trikona and all round it. The Jembu-dwipa is in the bones, Saka in the marrow, Kusa in the flesh, Krouncha in the tubular vessels, Salmali in the skin, Gomeda in the hair and Pushkarom in the nails. In the urine is the saline ocean, in the milk is the milky ocean, in the phlegm is the ocean of spirituous liquor, in the marrow is the ocean of ghee, in the semen is the ocean of sugarcane juice, in the blood is the ocean of butter milk and in the palate is the ocean of pure water. In the Nada-chakra or brain is the sun, in the Bindu-chakra one angula below it is the moon, in the eyes is Kuja or Mars, in the heart is Budha or Mercury, above the naval is Guru or Jupiter, in the semen is Sukra or Venus, in the naval is Manda or Saturn, in the face is Rahu and in the anus is Ketu."

The fourteen Lokas, the seven mountains, the seven Dwipas, the seven oceans and the nine planets here described are clearly mentioned as belonging to the region of Paramartha or real body and as specially meant for the use of Yogis for religious meditation.

तानहं ते प्रवक्ष्यामि योगिनां धारणास्पदान् ॥

There is enough of religious geography and astronomy treated in the usual Puranic style here to engage the attention of modern Pandits and critics, if they are still inclined to waste their time. We are however more than tired by this time, of complaining against their misguided patronage.

The following verses in this Adhyaya describe the effects of different Yogas after the death of the Yogis concerned.

यत्र कालेत्वनावृत्तिमावृत्तिं चैव योगिनः ।
 प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ।
 अग्निज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
 तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ।
 धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
 तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ।
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
 एकया यात्यनावृत्तिमन्ययाऽवर्तते पुनः ।
 नैते **सृती** पार्थ जानन्योगी मुह्यति कश्चन ।
 तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥

"I shall explain to you at what time the Yogi dying has or has not to return. Dying during fire, light, day, bright-fortnight and the six months of the Uttarayana, saves from return; and during smoke, night, dark-fortnight and the six months of the Dekshinayana, does not save from return. In the latter case, the Yogi enjoys the fruits of his acts relating to the moon and returns; and in the former case, the Yogi meditating on the Bramhan does not return. The white and the black are thus the two eternal paths for religious devotion reserved for the Yogi, following the one he does not return, but following the other he does return. Therefore, O Arjuna, always practise Yoga."

The above description is doubtless apparently simple and plain to the modern interpreters, like everything else in the text. Does the explanation as a whole exactly refer to the time of Yogi's death? If so, what are the ideas conveyed by specifying the death in fire, smoke or light? In any case, how could such deaths be described as two Getis, Sritis or methods? Is the death of the Yogi at his command or is it a matter of chance? In the latter case, where is the wisdom in mentioning it here as a scientific fact? Evidently,

no definite answers would be forthcoming at present, for these pertinent questions. We are therefore compelled to take to our own unassuming method of interpretation. The technical application of the above divisions of time in our religious literature has been noticed in detail in Volume I on time. Vide page 451.

ऋतवो ब्रह्मणः पुत्रा विज्ञेयास्तेभिमानिनः ।

मासार्धमासस्थानेषु स्थानिनो ऋतवो मताः ।

स्थानानां व्यतिरेकेण ज्ञेयाः स्थानाभिमानिनः ॥

“The Rithus or the six seasons in the year are the sons of Bramha representing the guiding and controlling power over the divisions of time such as months, half-months &c. They should be clearly distinguished as such from the actual divisions of time.”

Nothing can be more plainly explained and all respectable commentators of the Gita have noticed the fact. The white and black paths Puranically described in the text allude therefore to the work of the Yogi as guided and not guided by the knowledge of Bramhan. It may safely be presumed here that neither of these paths are therefore meant for the common folk, and that all applications of this portion of the Gita, to social, political or historical matters are simply unwarranted. The necessity to obtain the true knowledge of Bramhan is being gradually insisted upon, in the meditation of the Saguna-Bramhan prescribed for the Yogi in accordance with the sacred Bhagavat-Gita. By the enquiries already made in connection with the Bhagavat-Gita, we may be conveniently assured, that the Puranic descriptions of times, places and personalities thus far observed, are neither irrelevant nor meaningless for the correct interpretation of the text. But as its contents are generally

explained or pretended to be explained at present, the enlightened explanations furnish no definite instructions of a scientific or useful nature; nor do they establish any cogent relation to the subject matter, as found in the Puranic descriptions of places, personalities or times. The available stuff however in the modern market is but an accumulation of incoherent and contradictory materials, by way of praises and abuses, exhortations and denouncements, occultisms and hieroglyphics, historical impossibilities and ethical depravities, all of them invariably excluding the sweet and simple substance that lies enshrined within the sacred region of the immortal Bhagavat-Gita. It is indeed very unfortunate that in spite of the erudition and earnestness of most of the modern enquirers, the peculiar nature of the times and particularly the ignorance of the Puranic style which has long been buried in oblivion, have mostly contributed to the existing misconceptions and bewilderment. But at any rate, we cannot afford to lose all hopes and grow desparate over the present state of affairs.

त्वाज्यं न धैर्यं विधुरेऽपिकाले धैर्यात्कदाचिद्गतिमाप्नुयात्सः ।
यथा समुद्रेऽपि च पोतभङ्गे सांयात्रिको वाञ्छति तर्तुमेव ॥

ADHYAYA IX.

RAJA-GUHYA-YOGĀ.

This Adhyaya treats of Raja-Guhya-Yoga or the great secret of the Yoga hitherto preached. It furnishes only some additional explanations on the previous Adhyayas with regard to the meditation of the Saguna-bramhan. Along with the meditation of the glories of this Sabda-bramhan

already explained, the necessity to combine a clear idea that the substratum of these glories is the Bramhan itself is insisted upon in order to reap the full fruits of the practice of the Yoga taught in the Bhagavat-Gita. The instructions here given, still remain therefore, strictly within the scope of the sacred text. The following verses explain how the Saguna-bramhan is in itself the real basis for all its glories hitherto noticed.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
 प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ।
 मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
 मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ।
 न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
 भूतभृन्न च भूतस्थो ममाद्या भूतभावनः ।
 यथाऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान्
 तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ।
 सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
 कल्पक्षये पुनस्तानि कल्पादौ विस्मजाम्यहम् ।
 प्रकृतिं स्वामवष्टभ्य विस्मजामि पुनः पुनः ।
 भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ।
 न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
 उदासीनवदासीनमसक्तं तेषु कर्मसु ।
 मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
 हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥

“This Bramha-vidya is a highly secret and sacred knowledge of the Self. It is experienced by the self, convenient to practise and never waning. The whole universe is filled with my Avyakta form and rests in the same. But I am not seated in the objects making up the universe. None of the created objects from Bramha down-wards

actually remain in me, although I am their creator and support. My apparent connection with them should be perceived in this manner. Everything remains within me without any connection, like the omnipresent air within the Akasa. At the time of destruction everything merges into my lower Prakriti, and is again originated by me from the same at the time of creation. Every created object is thus under the sway of Prakriti. The work of this creation and destruction carried on does not virtually connect itself with me, as I always remain unattached. My lower Prakriti does all this work empowered by my presence."

The above explanations refer to the material tendencies to evolve, technically described as Avidya which also depends virtually on the Lord himself. These instructions are therefore negative in character and are meant to convey the idea that such objectionable tendencies should be shunned. The following verses explain the opposite items which tend to *involve spiritually* and are technically described as forming part of the Satwic Maya, and hence recognised as the glories of God. These very glories, together with their real divine basis known as Sabda-bramhan, Aparatma, Purana-purusha, Bramha-Kshetra and the Lord of Yoga or Sri-Krishna, are required to be meditated upon by the Yogi, as preached in this Adhyaya. This is exactly the extent and scope of the sacred text, neither more nor less.

महाद्धानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
 भजन्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ।
 ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
 एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ।
 अहं कतुरहं यज्ञः स्वधाहमहमौषधम् ।
 मन्त्रोहमहमेवाज्यमहमग्निरहं हुतम् ।

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक् सामयजुरेव च ॥

त्रैविद्या मां सोमपाः पूतपापाः यज्ञैरिष्टा स्वर्गंति प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक मश्नन्ति दिव्यान् दिवि देवभोगान् ॥

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥

अनन्याश्रित्यन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ।

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोपि माम् ॥

“The Satwic minded people are endowed with the nature of my Satwic and divine Maya; and they worship me knowing that I am the primeval cause of all the subtle elements. Some of them worship me by the practice of Gnana, either by meditating upon me as the primeval one, or by meditating upon my various glories displayed through my Satwic Maya. I am myself in fact the Kretu and Yegna, the different forms of worship performed by relinquishment of material desires. The materials offered to me in worshipping me, such as ghee and food, the Mantra or the religious hymns and the fire used on the occasion, all pertain to me. I am virtually the mother, father and grand-father of the Jaget, and the dispenser of justice I represent the Om and the three Vedas. I am verily the object worth knowing. Those who understand the three Vedas worship my form representing the Vasus, Rudras &c, by Yegnas technically known as Somapana. Thereby they obtain the divine happiness of Indra, free from the tramels of Avidya, and after long enjoyment in the Swarga-loka return to the mortal region, without securing final emancipation. But, I protect and develop the Yoga of those who solely meditate upon Me, by their steady-

ness in Yoga. Those who worship the Devas, Pitris or Bhutas reach them respectively, and those who worship me come to me."

The above descriptions of worship allude to the Dyvi-Prakriti or what is technically known as the divine Satwic Maya as opposed to avidya. The working of this Maya comprises the divine evolutions or glories of God specified alike in all our religious texts, and explained in the previous Adhyaya as stationed in the *Paramartha* body of man and as exclusively meant for the use of the Yogis, and to none else. Yegnas and Karmas as used in the text have been noticed as pertaining only to the religious acts which secure the effect of relinquishing material desires, and *not* of adding to them. The Kretus and Yegnas here noticed thus represent the means of involving spiritually away from the side of matter, with the object of perceiving the divine evolutions of the Satwic Maya constituting the glories of God. The Devas, Pitris and Bhutas as well as the Swarga-loka referred to in the above quotation, therefore undoubtedly denote certain specific glories of God. The Yegna by Somapana therein noticed must also allude to some relevant process connected with Yoga. We are compelled to complain again in this connection that our venerable Pandits of the modern times have never favoured us with any definite ideas of the above important details. The Bhutas are ordinarily explained as representing the devils, and the Pitris as deceased ancestors. Such explanations are surely insufficient for our present purpose, as no sane person would be prepared to work hard to secure the object of going after death to the regions of the devils and the deceased ancestors. The Swarga-loka of the Devas may not perhaps be so very repulsive, as fair damsels are expected to be found there in

abundance. But what is this Swarga-loka like and how is it attainable by drinking the Soma juice? All these points demand serious consideration and careful enquiry before we proceed further with the text. We are however sure to be duped and disappointed, if we still depend upon the current interpretations. We must fall back upon the literature itself which is fortunately found to be never wanting in explanations and explicitness. The Devas have been recently noticed as alluding to the Satwic Mind and Intellect. The Pitris similarly represent the Tanmatras or subtle elements, the original material causes or fathers of all created objects, alluding to the glories of Sabda-bramhan. The Bhutas represent the pure gross elements as utilized for the meditation of the divine Saguna forms, such as Genesa, Saraswati etc. The Soma here refers to the pure Chit-Akasa, the support of the Devas, meditated upon by the Yogi, representing technically the Kshetregna or the Individual Soul in its pristine purity. Vide pages 446, 447 & 448, Volume I.

एकाग्रमनसस्सर्वा स्तन्मात्रा मनसा बहिः ।
 कृत्वा परमकं ब्रह्माध्यायन् सर्वेषु रूपकैः ।
 तन्मात्रा निर्ययुर्देहात् धूमवर्णकृतत्विषः ।
 भवन्तः पितरस्सन्तु सर्वेषां ग्रहमेधिनाम् ।
 इत्युक्त्वा तु तदा ब्रह्मा तेषां पन्थानमाकरोत् ।
 दक्षिणायनं संज्ञन्तु पितृणाञ्च पितामहः ॥
 तस्मिन्तस्मिन्स्तु तन्मात्रा तेन तन्मात्रता स्मृताः ।
 अविशेषवाचकत्वा दविशेषास्ततस्मृताः ।
 विशेषा इन्द्रियग्राह्या नियतत्वाच्च ते स्मृताः ।
 ते तु ज्ञानप्रदातारः पितरो वो न संशयः ।
 पितृणां हि बलं योगो योगात् सोमः प्रवर्तते ।
 आकाशाम्भोनिधेयौसौ सोम इत्यभिधीयते ।

आधारः सर्वभूतानां देवानाममृताकरः ।
सोमाधारं जगत्सर्वं एतत्तथ्यं प्रकीर्तितम् ॥

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योसौ क्षेत्रज्ञसंज्ञो वै देहेस्मिन् पुरुषः परः ।
स एव सोमो मन्तव्यो देहिनां जीवसंज्ञकः ॥

“Bramha concentrated his mind and brought out the Tanmatras which originated from his body in smoky colour. He said that they shall be the Pitris or fathers of all the Grihamedhins and prescribed a path for them named Dekshinayana. The subtle elements are known as Tanmatras because they remain pure and unmixed and called Aviseshas. The gross elements being perceptible are known as Viseshas. The Pitris when worshipped, undoubtedly grant the boon of knowledge. They please the Soma by their Yoga which is their real strength. Soma represents the ocean of Akasa which is the basis for all the elements and the Devas and the support of the universe. This is the real fact. Soma is the individual soul known as Kshetregna residing in the body.”

The above explanations supported by internal evidence are sufficient to prove beyond doubt the present deplorable deterioration in the correct knowledge and devotional practice of our ancient and sacred religion. The high standard of philosophic thought and study as well as the religious purity required to handle the sacred Bhagavat-Gita are indifferently set at nought, by thoughtlessly reducing its contents to the level of Æsop's Fables and Arabian Nights stories. Every important word, expression and idea is contaminated by the prevailing unphilosophic interpretation. The Swarga-loka which is ever misinterpreted as the pleasant region of free women provided for the enjoyment of

those highly religious sacrificers of sheep and drinkers of spirituous stuffs, is beautifully explained as follows in the Vishnu Purana.

मनःप्रीतिकरस्स्वर्गो नरकस्तद्विपर्ययः ।
 नरकस्वर्गसंज्ञं वै पापपुण्ये द्विजोत्तम ।
 वस्त्वेकमेव दुःखाय सुखायैर्व्योद्भवाय च ।
 कोपाय च यत्तस्माद्वस्तुदुःखाद्यकं कुतः ।
 तदेव प्रीतये भूत्वा पुनर्दुःखाय जायते ।
 तदेव कोपाय ततः प्रसादाय च जायते ।
 तस्माद्दुःखाद्यक नास्ति न च किञ्चित्सुखाद्यकम् ।

मनसः परिणामोयं सुखदुःखोपलक्षणः ।
 ज्ञानमेव पर ब्रह्म ज्ञानं बन्धाय चेष्ट्यते ।
 ज्ञानाद्यकमिदं विश्वं न ज्ञानाद्विद्यते परम् ।
 विद्याविद्ये हि मैत्रेय ज्ञानमेवोपधारय ।
 एवमेतन्मयाख्यातं भवतो मण्डलं भुवः ।
 पाताळानि च सर्वाणि तथैव नरका द्विज ।
 समुद्राः पर्वताश्चैव द्वीपवर्षाणि निम्नगाः ।
 संक्षेपात्सर्वमाख्यातं किं भूयः श्रोतुमिच्छसि ॥

“That which enlightens and pleases the mind is called Swarga or heaven and the reverse is Naraka or hell. One and the same matter sometimes becomes pleasant, at other times unpleasant. It creates anger and jealousy, and then again peace of mind and satisfaction. There is therefore nothing intrinsically pleasant or unpleasant. Pleasure and pain allude only to conditions of the Mind. Mental consciousness is the real cause of bondage as well as of freedom. It is also the cause of knowledge and ignorance. The Lokas, Heaven, Hell, Patala, the Mountains, oceans, Dwipas etc., hitherto described by me to you, all refer to these mental states only.”

The following is the definition of Heaven and Hell from the Niralamba-Upanishat.

स्वर्ग इति च सत्संसर्गः स्वर्गः । नरक इति च । असत्संसार विषय-जनसंसर्ग एव नरकः ॥

“The connection or perception of the Sat or eternal is Swarga. The contact and transaction with those who are slaves to transient material desires, is Naraka.”

The above passages clearly explain Heaven and Hell as representing *mental conditions*, the effects of virtuous and vicious acts preformed. Similarly, the religious conceptions of the Lokas, Dwipas and Oceans are described as *mental* and not physical. We have already noticed the same explanation in the Garuda Purana. Careful examination of every religious text will disclose that the same idea is everywhere expressed.

These philosophical and scientific ideas are mistakenly identified sometimes with the localities described in the pages of Duncan's geography of India. Old-world simplicities and geographical ignorances heedlessly attributed to the Indian nation, by misunderstanding these highly philosophical descriptions, are but unmerited remarks against our venerable forefathers.

The following verses establish the effect of the Yoga explained in this Adhyaya, irrespective of the caste or creed of the Yogi.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ।
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
त्रियो वैश्यास्तथा शूद्रास्तेपि यान्ति पराङ्गतिम् ॥

“Even one who conducts himself badly should be reckoned as of good conduct, if he worships Me with full

devotion. The low-born, the Vysya, the Sudra and even a woman, completely devoted to Me, surely obtain freedom from bondage."

The above passage renders all condemnations of the sacred text on the ground of sectarianism or exclusiveness, completely wrong and frivolous. Everything dealt with in this Adhyaya alludes to the work of the Yogi in his mental sphere or *Paramartha* body, and all misinterpretations as pertaining to the physical, are simply unwarranted. The prevailing views on the subject have but the immediate effect of converting bright light into thick darkness making the way even too difficult to plod through.

असनिन इव विद्या क्षीयते पङ्कजश्रीः गुणिन इव विदेशे दैन्यमायान्ति भृङ्गाः ।
कुरुपतिरिवलोकं पीडयत्यन्धकारो धनामिव कृपणस्य व्यर्थतामेति चक्षुः ॥

ADHYAYAS X & XI.

VIBHUTI & VISWA-RUPA-DERSANA-YOGAS.

Vibhuti-Yoga and Viswa-Rupa-Dersana-Yoga are the two Yogas described in these two Adhyayas. The glories of God worth meditating upon, and the devotional practice by which they may be personally experienced are therein explained. The Vibhutis, Aiswaryas or glories technically described, have been on several occasions touched upon in the previous Adhyayas, and they are additionally explained here also.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ।

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
 असम्भूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ।
महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
 मद्रावा मानसा जाता येषां लोक इमाः प्रजाः ।
 एतां विभूतिं योगश्च मम यो वेत्ति तत्त्वतः ।
 सोऽविकम्पेन योगेन युज्यते नात्र संशयः ।
 तेषां सततयुक्तानां भजता प्रीतिपूर्वकम् ।
 ददामि बुद्धियोगं तं येन मामुपयान्ति ते ।
 तेषामेवानुकम्पार्थमहमज्ञानज तमः ।
 नाशयाम्याद्यभावस्थो ज्ञानदीपेन भास्वता ।
 हन्त ते कथयिष्यामि दिव्याह्वाद्यविभूतयः ।
 प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ।
अहमाद्या गुडाकेश सर्वभूताशयस्थितः ।
 अहमादिश्च मध्यं च भूतानामन्त एव च ।
 वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
 इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ।
 रुद्राणां शङ्करश्चास्मि वितेशो यक्षरक्षसाम् ।
 सेनानीनामहं स्कन्दः सरसामस्मि सागरः ।
 वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
 मुनीनामप्यहं व्यासः कवीनामुशना कविः ।
 यश्चापि सर्वभूतानां बीजं तदहमर्जुन ।
 न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।
 यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
 तत्तदेवावगच्छत्व मम तेजोऽशसम्भवम् ।
 अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
 विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

"I am the originator of the Devas and the Maha-Rishis
 who do not understand My real nature. He who under-
 stands that I am the unborn and the eternal Lord of the

Lokas is the wisest among mankind freed from all his sins. The seven Maha-Rishis and the four Manus born of My mind are of My nature and are the originators of the Lokas and the Prejas. Those who understand correctly that My Vibhuti and Yoga consist in this fact, will surely become steady in their Yoga. I then grant them Budhi Yoga by means of which they come to Me. Through feelings of kindness towards them, I remain in their hearts in the form of the light of Guana and destroy the darkness of their ignorance. My divine Vibhutis or glories are endless. I shall mention to you some of the most important ones. O Arjuna, who has controlled sleep! I am the Atma remaining in the heart of all. I am the beginning, middle and end of all. Among the Vedas, I am Sama; among the Devas I am Indra; among the senses I am the Mind; I am the Budhi in material affairs; among the Rudras I am Sankara; among the Yekshas and Rakshasas I am Kubera; among the military commanders, Skanda; among the divine rivers, the divine ocean; among the Vrishnis, Vasudeva; among the Pandavas, Arjuna; among the Munis, Vyasa; among the Seers, Sukra. In everything I am the seed without which there is nought. Any glories or splendours wherever observed pertain to a portion of My glory. Why enumerate so many things to you? You may be assured that the whole universe depends upon and is controlled by, a fourth part of My essence."

Several of the important glories of God are enumerated in this Adhyaya, and it is clearly stated that all the glories and excellence observable in the universe pertain to a fourth part of the Lord's glory. The seven Maha-Rishis and the four Manus from whom everything in the Universe is said to have originated, are described as His own mind-born glories. Those who perceive this fact are kindly furnished

by the Lord with Budhi-Yoga. This is more or less the substance of the description given concerning the Lord's Vibhutis or glories. We cannot blindly pass over these highly scientific descriptions. Who are the seven Maha-Rishis and the four Manus here explained as the creators of the Lokas? What do they really represent? What is the idea conveyed by saying that the whole universe is included in one-fourth portion of the glories of God? What is the Budhi Yoga referred to by which the Lord may be approached? All this is virtually Greek at present. Let us wait till we try our further chance with the following description of the Yoga named Viswa-Rupa-Dersana. This Yoga is explained as follows in the usual Puranic style of description, as having been exhibited personally by Sri-Krishna to Arjuna, one of the five Pandava brothers of the Lunar dynasty, at Hastinapura, the important technical significance of which fact is practically eliminated in the current interpretations of the Gita, as meaningless and irrelevant. That this unauthorised elimination is the result of a complete ignorance of the real contents of the text, and that it is therefore entirely detrimental to the correct understanding of the subject, will soon be evident from the subsequent enquiries.

अर्जुन उवाच ॥

एवमेतद्यथाऽस्य त्वमाद्धानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वर पुरुषोत्तम ।

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयाद्धानमव्ययम् ॥

“Arjuna said. O Lord of Yoga! I fully believe in the existence of Your glories as described and I am extremely anxious to see them. Kindly show them to me if you deem I am fit to see them.”

श्रीभगवानुवाच ॥

पश्यमे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
 नानाविधानि दिव्यानि नानावर्णाकृतीनि च ।
 पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
 बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ।
 इदं कस्थ जगत्कृत्स्नं पश्याद्य सचराचरम् ।
 मम देहे गुडाकेश यन्नान्यद्रष्टुमिच्छसि ।
 न तु मां शक्यते द्रष्टुमनेनैव स्वचक्षुषा ।
 दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

“Sri-Krishna said. I exhibit to you My various divine forms of different colours and shapes. Look at the Adityas, Vasus, Rudras, Aswins and Maruts as well as many other unseen marvels. Perceive in this body of Mine the whole Jagat, its basis and all other matters which clear your doubts as to your success in the battle now engaged in. But you are unable to see the glories of My Yoga with your mortal eyes, and I therefore grant you divine ones.”

सञ्जय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
 दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥

“Sanjaya said O King! the great Lord of Yoga, thus saying, exhibited to Arjuna the Paramom form of His glory.”

अर्जुन उवाच

अमी हि त्वा सुरसंज्ञा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
 स्वस्त्युक्त्वा महर्षिसिद्धसंज्ञाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥
 रुद्रादित्यावसवो ये च साध्याः विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
 गन्धर्वयक्षासुरसिद्धसंज्ञाः वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥
 अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसहैः ।

भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मदीयैरपि योधमुख्यैः ॥
 वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
 केचिद्विलम्बा दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥
 आख्याहि मे को भवानुग्ररूपो नमोस्तु ते देववर प्रसीद ।
 विज्ञातुमिच्छामि भवन्तमाद्यं नहि प्रजानामि तव प्रवृत्तिम् ॥

“Arjuna said. These troops of Devas who have joined in the fight appear to enter into you, some of them crying for protection. The Maha-Rishis and Sidhas praise you and cry out ‘may good happen’. Rudras, Adityas, Vasus, Sadhyas, Viswa-devas, Aswins, Maruts, Pitri-devas, Gentharvas, Yekshas, Asuras and Sidhas wonderingly keep looking at you. These sons of Dhritarashtra, Bhishma, Drona, Karna and all the chiefs in the opposite side ; and similarly the chiefs on our side, appear to run towards you and to enter into your terrible faces. Some of them seem to get their heads crushed between your jaws. I bow down to you for mercy. Kindly enlighten me as to what you are doing and what this terrible form of yours means.”

श्रीभगवानुवाच ॥

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ।
 ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रलयनीकेषु योधाः ॥
 तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्व राज्यं समृद्धम् ।
 मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥
 द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान् ।
 मया हतास्त्वं जहि मा व्यथिष्ठाः युध्यस्व जेतासि रणे सपत्नान् ॥

अर्जुन उवाच ॥

किरीटिनं गदिनं चक्रहस्त मिच्छामि त्वां द्रष्टुमहं तथैव ।
 तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

श्रीभगवानुवाच ॥

मया प्रसन्नेन तवार्जुनेन रूपं परं दर्शितमाद्ययोगात् ।
 तेजोमयं विश्वं अनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृशमेवम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥

भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

"Sri-Krishna said; "I am the form of Kala or Time engaged in the destruction of the Lokas. Except yourself- all the warriors on either side shall be destroyed. Therefore rise up and secure the Kingdom full of glories, by destroying all the enemies who have been already made lifeless by me. You have only to act as an apparent cause for their destruction. You shall gain victory over Drona, Bhishma, Jayadratha, Karna and all other warriors who are your enemies. They are already vanquished by myself."

Arjuna said. "I wish to see you again in your usual form with *four hands*, with crown on the head and wearing mace and disc, instead of in this Viswa form with a thousand hands."

Sri-Krishna said. "By My Yoga I displayed to you this divine Viswa form without end or beginning, owing to My love towards you, and none but yourself has been shewn this form before. Without strong devotion towards me, none can hope to see this divine form, to understand it or to enter into it."

Going carefully through the passages quoted above, one is naturally compelled to notice several important points seriously telling upon the cogency of the modern interpretations which virtually destroy the real scientific character of the text and even reduce it to a meaningless jumble of whimsical and capricious statements put forth by way of childish story telling. There are doubtless, two distinct and glaring mistakes clearly observable in the prevailing interpretations of the two Adhyayas under reference, showing the complete ignorance of the contents of the sacred Gita.

Seven Maha-Rishis and four Manus are here described as the glories of the Lord and as the originators of the Lokas.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ।

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ॥

Again, Vasus, Rudras, Adityas, Devas, Maha-Rishis etc. are described as having been displayed in the exhibition of the Lord's Viswarupa. Bhishma, Drona and other warriors assembled at Kurukshetra for the battle, are also said to be found crushed between the jaws of the Lord of Yoga.

पश्यादित्यान् वसून् रुद्रान् अश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याद्यर्ष्याणि भारत ॥

केचिद्विलम्बा दशनान्तरेषु सन्दृश्यन्ते चूर्णितैस्तमाङ्गैः ॥

It is but a bare truth to say that no reasonable explanations of any kind are forth-coming from the modern interpreters on these curious statements. The Gita which contains them, is however, vaguely explained away as a highly philosophical treatise in the Hindu religious literature cunningly concealig the real ignorance of the significance of such descriptions. This is the first mistake by omission or rather by evasion that is just noticed. The second mistake consists in virtually eliminating the vital importance of places, times and personalities puranically described in connection with the preaching of the sacred Gita. This elimination is generally made on the unwarranted presumption that such matters simply allude to historical occurrences depending merely on chance. Let us commence with our enquiry regarding the first mistake here complained of.

(a) Who are the seven Maha-Rishis and the four Manus described as the mind born glories of the Lord and as the creators of the Lokas and Prejas ?

We cannot in this connection afford to repeat all the quotations and explanations already offered in this essay, on these important points in detail. We can only refer to their real import as arrived at in the elaborate enquiries hitherto made. Vide page 482, Volume I.

अहङ्कारप्रसूतानि महाभूतानि पञ्चधा ।
 महाभूतानि सृष्ट्वैव तान् गुणान्निर्ममे पुनः ।
 भूतेभ्यश्चैव निष्पन्ना मूर्तिमन्तश्च तान् शृणु ।
 मरीचिरङ्गिराश्चात्रिः पुलस्त्यः पुलहः क्रतुः ।
 वसिष्ठश्च महाद्या वै मनुः स्वायम्भुवस्तथा ।
 ज्ञेयाः प्रकृतयोष्टौ ताः यासु लोकाः प्रतिष्ठिताः ।
 अष्टाभ्यः प्रकृतिभ्यश्च जातं विश्वमिदं जगत् ।
 प्रवृत्तिधर्मिणश्चैव प्राजापत्ये च कल्पिताः ।
 एते वेदविदो मुख्या वेदाचार्याश्च कल्पिताः ।
 अयं क्रियावताम्पन्था व्यक्तीभूतस्सनातनः ।
 अनिरुद्ध इति प्रोक्तो लोकसर्गकरः प्रभुः ॥

“The subtle elements originated from Ahamkara. From these elements, the seven Rishis named Marichi, Angira, Atri, Pulastya, Pulaha, Kretu and Vasishta as well as the *Manu* named Swayambhuva originated, known as the eight Prakritis that support the Lokas. The Viswa and the jaget originated from them. They are the expounders of the Vedas and masters of Pravriti-Dharma. This is the established eternal path of Karma. The creator of the Lokas is known as Lord Anirudha.”

The above quotation is sufficiently plain. The jaget and Viswa known as the Lokas are explained below. Vide pages 171 & 172 Volume, I.

चतुर्दशैव स्थानानि वर्णितानि महर्षिभिः ।
 लोकाख्यानि तु यानि स्युर्येषु तिष्ठन्ति मानवाः ।

सप्त तेषु कृतान्याहुरकृतानि तु सप्त वै ।
 भूरादयस्तु संख्याताः सप्तलोकाः कृतास्त्विह ।
 अकृतानि तु सप्तैव प्राकृतानि तु यानि वै ।
 भूर्लोकप्रथमलोका महदन्ताश्च ते स्मृताः ।
 आरभ्यन्ते तु तन्मात्रैः शुद्धास्तेषां परस्परम् ।
 चतुर्दशानां सर्वेषां पुनरावृत्तिहेतवः ।
 योगं तपश्च सत्यं च समाधाय तदाश्नानि ।
 षष्ठे काले निवर्तन्ते तत्तदाह विपर्यये ।
 सत्यं तु सप्तमो लोको अपुनर्मार्गगामिनाम् ।
 ब्रह्मलोकः समाख्यातो ह्यप्रतीघातलक्षणः ॥

"Fourteen stages are prescribed by the Rishis for the use of man in his devotional progress, and they are described as fourteen Lokas, seven of which are known as Krita or accomplished, beginning with Bhu upwards, representing the five pure and unmixed subtle elements, Ahamkara and Mahat. The remaining seven are known as Akrita and are less important. The ascent to these Lokas is by Yoga, tapas and truth, and the descent is by their opposites. Brahma's Loka is known as Satya-loka reaching which there is no more return."

Compare this with the religious geography described by Sanjaya to Dhritarashtra, in his introduction to the Bhagavat-Gita as noticed in the previous pages; and see if the modern interpretations on the points are not absolutely quixotic.

(b) Who are the Adityas, Rudras, Vasus etc displayed in the Viswa-rupa exhibited by the Lord of Yoga? Vide page 425, Volume I.

कतमे ते त्रयश्च त्रीच शतात्रयश्च त्रीच सहस्रेति ॥ सहोवाच महिमान्
 एवैषामेते त्रयस्त्रिंशत्वेव देवा इति ॥ कतमेते त्रयस्त्रिंशदिति ॥ अष्टौ वसव
 एकादश रुद्रा द्वादशादित्यास्त एकात्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंश इति ॥

कतमे वसव इति ॥ अग्निश्च पृथिवी च वायुश्चान्तरिक्षश्चादित्यश्च सौरश्च
चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं वसु सर्वं हितमिति तस्माद्वसव-
इति ॥ कतमे रुद्रा इति ॥ दशमे पुरुषे प्राणा आत्रैकादशस्ते यदास्माच्छरी-
रान्मर्त्यादुक्कामन्त्यथ रोदयन्ति तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ कतम आ-
दित्या इति ॥ द्वादशवै मासाः संवत्सरस्यैत आदित्या एते हीदं सर्वमाददाना
यन्ति ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति ॥ कतम इन्द्रः कतमः
प्रजापति रिति ॥ स्तनयित्तुरेवेन्द्रो यज्ञः प्रजापतिरिति ॥ कतमः स्तनयित्तु
रित्यशनिरिति ॥ कतमो यज्ञ इति पशव इति ॥

“Yagna-valkya said that the Devas are 33 crores in number, the crores alluding simply to their glories. The correct number 33 is made up of 8 Vasus, 11 Rudras, 12 Adityas, Indra and Prejapati. The Vasus are, fire, earth, Air, Akasa, Aditya, Sky, Moon and the Stars. They are called Vasus because they hold all the substance of the world. The Rudras are, 10 Pranas or breaths and the Atma; they are so named because they make a noise when they leave this mortal body. The Adityas represent the 12 months in the year; they are so named because they extract everything from this world. Indra is lightning and Prajapati is Yegna or devotion known also as Pasus”

We clearly see here that Adityas, Rudras, Vasus and many other similar items fall under the general classification of the Devas.

(c) The current explanation or want of explanation regarding the appearance of Bhishma, Drona and others among the objects exhibited in the Lord's Viswa-rupa, may be classed also under the second mistake here complained of. The origin of these personalities has been noticed in detail in the beginning of Chapter V, Volume II, Part I. Page 213;

बृहस्पतेर्बृहत्कीर्ते देवर्षेर्विद्धि भारत ।

अंशाद्गोणं समुत्पन्नं भारद्वाजमयोनिजम् ।

जङ्घिरे वसवस्त्वष्टौ गङ्गायां शन्तनोः पुताः ।
 तेषामवरजो भीष्मः कुरूणामभयङ्करः ।
 पक्षात्सजङ्गे मरुतां देवानामरिमर्दनः ।
 द्रुपदश्चैव राजर्षिस्तत एवाभवद्गणात् ।
 मरुतान्तु गणाद्विद्धि संजातमरिमर्दनम् ।
 विराटं नाम राजानं परराष्ट्रप्रतापनम् ॥

“Drona originated from Brihaspati. Bhishma is the youngest of the eight Vasus. Drupada and Virata originated from the Marut-ganas.” Thus the clue to the significance of all the characters in the Maha-bharata is clearly given, but only it is not cared for.

(d) The Viswarupom shown is described as Pramom meaning Sakala or Saguna, the form of the formless.

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥

This alludes to the Satwic evolution of the Satwic Maya describing the nature of the human faculties in their pure forms attained by the practice of yoga, by a Satwic or purified mind called Arjuna; and the bases of all these purified states are included in the character named Sri-Krishna, the Lord of Yoga. Contrary to the current views, the usual form of this Lord is described as possessing four hands in which normal condition Arjuna wished to see Him again.

इच्छामि त्वां द्रष्टुमहं तथैव तेनैव रूपेण चतुर्भुजेन ॥

We have been noticing in the previous pages that all the residents of Mathura and Dwaraka are puranically described as gifted with four hands, both males and females. Vide page 91 Volume II.

मथुरावासिनो धन्या मान्या अपि दिवौकसाम् ।

अगण्यमहिमानस्ते सर्व एव चतुर्भुजाः ।

द्वारकावासिनस्सर्वे नरानार्यश्चतुर्भुजाः ॥

Evidently the modern enlightened interpreters could not condescend to notice such trifling and silly statements, as they are not probably personally interested in the instructions conveyed. We poor Hindus cannot however afford to disrespect or ignore them. The significance of the different numbers of hands in the Puranic literature is noticed in the previous pages. Vide page 136 Volume II. What the four hands in a Diety denote is thus noticed.

सत्त्व रजस्तम इति अहङ्कारश्चतुर्भुजः ॥

Satwa, Reja, Tama and Ahamkara represent four hands meaning thereby that nothing below these pure religious Tatws should be retained in the prescribed meditation of the glory of God for a particular stage in the scale of devotion.

(e) We may briefly notice here one more important point, namely the significance of Kurukshetrom, Samanta-panchakom or Hastinapura, the scene of action puranically described. We have already examined these terms in detail and the following interesting explanation furnished for Hastinapura in pages 85 & 86, Volume II Part I, will in itself suffice here to give us a clear idea of the subject matter.

सोमस्य दर्शनाज्जातः सोमाख्यः स बभूवह ।

सोरण्ये जाह्नवीतीरे चकार तप उत्तमम् ।

एतस्मिन् समये तत्र कश्चिद्धस्ती समाययौ ।

निहतः पक्षिभिस्तत्र तदृष्ट्वा कौतुक महत् ।

सोमो विचारयामास पक्षिभिर्निहतः करी ।

अस्या भूम्याः प्रभावोयं पुरं तत्रचकार सः ।

हस्तिनाशात्पुर जातं तस्मात्तद्वास्तिनापुरम् ॥

"Soma who originated at the sight of the moon, performed tapas on the banks of the Ganga. At that time an elephant came there, being driven by birds and was killed.

at the spot. Soma thought that the place was therefore a magnificent one and built a town there. As the town rose by the destruction of the elephant, it was named Hastinapuram."

The Puranic elephant is also explained as follows.

रामेछानाम करिणी सेदं मेऽस्त्विति रूपिणी ।
 शरीरकानने मत्ता विविधोक्तासकारिणी ।
 मत्तेन्द्रियोप्रकल्भा रसनाकल्भाषिणी ।
 मनोगहनसंलीना कर्मदन्तद्वयान्विता ।
 मदोऽस्या वासनाव्यूहः सर्वतः प्रसरद्भुजः ।
 छानाङ्गां निहन्त्येषा कृपणान् जीवसन्ध्यान् ।
 संसारदृष्टयो राम तस्याः समरभूमयः ।
 भूयो यत्रानुभवति नरो जयपराजयौ ।
 इच्छाविच्छुरितो जीवो विजहाति न दीनताम् ॥

"The human desire is described in the form of an elephant, with its double tusks of Karma, intoxicated by old Vasanas, roaming about in the forest of physical body, concealing itself in the cavity of mind and fighting out battles in the field of worldly affairs. It subjects every unthinking individual to its own sway and ever keeps him in distress."

Hastinapura is thus the sacred spot at which this terrible elephant of human desire finds itself destroyed.

The text is too full of valuable instructions that we can ill afford to go into further details, in an attempt like this humble essay which undertakes only to plead for the recognition of the correct Puranic method of interpretation of the religious literature. Summing up the results of our enquiry thus far, we can clearly discover that the following scientific, philosophical and religious instructions of the

highest importance to mankind are contained in the two **Adhyayas** here examined.

(i) The **Vibhutis** or glories of God here described represent the component parts of the **Satwic Maya** belonging to the **Saguna-brahman**, which are utilized for meditation by the **Yogis**.

(ii) The **Viswarupa** said to be exhibited by **Sri-Krishna**, is the result experienced by a **Yogi** in the practice of the meditation instructed in the previous **Adhyayas**.

(iii) The objects described as exhibited in the above **Viswarupa**, such as the varieties of **Devas, Rudras, Adityas, Vasus &c.**, clearly allude to the intellectual faculties of man, purified by the scientific processes of **Yoga** detailed in the **Gita**. They represent also the **Yogic Sidhis** explained in all the religious texts in the **Puranic** style of treatment, referring to the scientific stages of devotional attainment. They have been explained in detail in **Volume I. Vide page 427.**

ब्रह्मादीनि पिशाचान्तान्यष्टौ स्थानानि दैवतम् ॥

ऐश्वर्यमणिमाद्यं हि कारणं बाह्यलक्षणम् ।

निमित्तमप्रतीघाते इष्टे शब्दादिलक्षणे ।

अष्टावेतानि रूपाणि प्रकृतानि यथाक्रमम् ॥

"The eight stages from **Bramha** to **Pisacha** represent the eight **sidhis**. They allude to the unobstructed forms of **Prakriti** or **satwic Maya** in their regular order commencing with the subtle elements."

The above **sidhis** refer to a scientific classification of certain psychological facts whose worth can be judged only by an honest and earnest scientific enquiry conducted in accordance with the rules reasonably prescribed for their

actual perception. Similarly the high and respectable characters like Bhishma, Drona &c., who appeared to get destroyed within the Viswa form of the Lord, represent lower stages of religious attainment which require to be passed over, for the higher progress of yoga. Bhishma said to be incarnated from the Vasus is well-known as alluding to Bhakti or strong devotion.

(iv) Sri-Krishna has been repeatedly described in the Gita itself as Yogeswara or the Lord of Yoga, alluding to the divine basis of Karma-Yoga. His work also is explicitly mentioned as the destruction of the Lokas in the form of Kala or Time.

कालोस्मि लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ॥

The destruction of material desires which stand as obstructions to proper devotional progress is particularly pointed out in this idea which is technically known as Yoga. Vide page 95, Volume I.

द्वौ कर्मौ चित्तनाशस्य योगो ज्ञानं मुनीश्वर ।

योगस्तूदृष्टिरोपेहि ज्ञानं सम्यग्वेक्षणम् ॥

"Two methods are prescribed for subduing the mind, called Yoga and Gnana, the former destroys obstructions to real knowledge and the latter aids in the correct perception."

Again, Arjuna denotes white or the satwic state of mind qualified to take up the work of Yoga. He is also called Partha, or son of Pritha, meaning the earth. Kunti or Pritha here denotes the religious base or foundation to start with devotional work. Vide page 215 Volume II.

सिद्धिं योगेन ये देव्यो पदानां मत्तरो हु ते ।

कुन्ती माती च जहाते नतिस्तु सुक्लाग्रजा ॥

महामारतं आदिपर्व ॥

"Kunti and Madri, the two mothers of the Pandavas represent sidhi or attainment and Dhriti or resolution respectively. Gandhari, the mother of the Kurus represents Mathi, mind or desire."

(v) Lastly, the significance of Hastinapura, Kuru-kshetra or Samanta-panchaka, the scene of action described for the Maha-bharata war as well as for the preaching of the Bhagavat-Gita has been just noticed.

It is earnestly hoped that every reasonable reader, devoid of bias, can now easily understand the real purport of the two instructive Adhyayas of the Gita hitherto examined, without of course being regretfully compelled to eliminate any of the Puranic details of Time, Place or Personality appearing in the sacred text, on the oft-discovered grounds of historical inconsistencies, archaeological anachronisms or old-world simplicities. In spite of all the above laborious enquiries, however, our learned authorities would perhaps still have us believe literally, that Sri-Krishna stationing the car of arjuna in the middle of a battlefield in Delhi, somewhere near the Amphitheatre or the Jama-Musjid displayed to Arjuna some feats of legerdemain, which produced a wonderful vision and confused his brain. What a lamentable contrast between the good old days of Indian literature which produced these sacred texts and the present era which delights in their mutilations with impunity ? It is somehow, too late now for the modern high class authorities of our sacred literature to completely confound the innocent religious Hindu in the land, or to entirely conceal from his view, the real worthlessness of their enlightened interpretations.

विस्तीर्णो दीर्घशाखाश्रितशकुनशतः शाखिनामग्रणीस्त्वं
न्यग्रोध क्रोधमन्तःप्रकटयसि न चेद्वच्मि किञ्चित्तदल्पम् ।
जल्पोऽप्येष त्रपाकृतप्रलघुपरिकरा कापि कूशमाण्डवह्नी
पक्षीपृष्ठप्रतिष्ठा हसति हि फलने त्वत्फलानां किमन्यत् ॥

ADHYAYA XII.

BHAKTI-YOGA.

This Adhyaya treats of a higher class of Yoga known as *Bhakti-Yoga*, or the Yoga of meditation on the *Avyakta* or *Akshara*, the divine source of all the glories detailed in the two previous Adhyayas. It is however explained as a more difficult process suited only to well qualified Yogis. This *Avyakta* or *Akshara* has been already explained in the text as the region of the Lord of Yoga reaching which the Yogi does not return. Vide verse 21, Adhyaya VIII.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तस्मात्परमं मम ॥

Arjuna enquires whether meditation on the glories above explained or that on the *Avyakta* is a superior process of Yoga, and Sri-Krishna gives the following reply.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ।

संनियम्येन्द्रियग्रामं सर्वत्रसमबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ।

येतु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ।

तेषामहं स्थावरोऽमृतः । मृत्युसंसारसागरात् ।

अवाप्ति न चिरात्पार्थ मय्यावेशितचेतसाम् ।

अथ विसं सम्प्राप्तुं न शक्नोषि मयि स्थिरम् ।
 अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ।
 अभ्यासेऽप्यसमर्थोसि मत्कर्मपरमोभव ।
 मदर्थमपिकर्माणि कुर्वन् सिद्धिमवाप्स्यसि ।
 अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
 सर्वकर्मफलत्यागं ततः कुरु यताश्चवान् ।
 श्रेयोहि ज्ञानमभ्यासात् ज्ञानाद्ध्यानं विशिष्यते ।
 ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

“They come to me who meditate upon this Akshara or Avyakta, which is eternal, omnipresent and inconceivable, controlling their senses and feeling equally for the good of all. The adoration of this Avyakta is too difficult a work for the worldly inclined. I relieve from the bonds of Samsara, those who meditate upon my glories renouncing all Karmas in me. If one is unable to practise this meditation on my glories, he should practise Abhyasa-yoga or concentration of thought with the earnest desire to secure this Yoga. If unable to practise this Abhyasa-yoga, he should perform Karmas pertaining to my worship. If unable to do this again, he should renounce all desires for the fruits of Karmas performed, keeping his senses of course under control. Gnana or knowledge is greater than Abhyasa, Dhyana greater than Gaana and renouncement of the fruits of Karma which produces release from Samsara is greater still.”

The above verses should be carefully read through without confounding the distinct processes specified here, as mistakes even in their translations are now-a-days too common owing to the ignorance of the technical subject. The meditation on the Akshara or Avyakta here stands first, but as it is very difficult, meditation on the glories is recognised as the next lower step. The Yogis of the former

type naturally reach the Lord, but the latter class of Yogis has to be raised by the Lord from the ocean of Samsara.

तेषामहं सन् खलु मृत्युसंसारसागरात् ॥

To the still less qualified, three more lower processes are distinctly prescribed, of which the last one, namely, performance of karmas relinquishing all desires for their fruits, is considered most effective for the ignorant but not for the wise. The order of superiority mentioned in the above quotation should not therefore be misunderstood. The following verses further explain the necessary qualifications of the yogi for the purpose of practising the Bhakti-Yoga by meditating upon the Akshara or Avyakta.

अनपेक्षः शुचिर्दक्ष उदासीनो मतव्ययः ।

सर्वारम्भपरित्यागी यो मद्रक्तः स मे प्रियः ।

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ।

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

"He is dear to Me as a Bhakta, who is pure and diligent, is entirely free from material desires and material interests and who does not work for their sake. He, who is steadily devoted and without an abode, who considers alike friend and foe, honor and dishonour, heat and cold, praise and abuse, and satisfied with whatever obtained, is surely dear to Me."

The qualifications here enumerated for this high class meditation on Avyakta, could be presumed to be wanting even in Arjuna at the time of the battle, and he was therefore ordered by Sri-Krishna to fight and fulfil the duties of the kshetriya as a warrior.

धर्म्यादि युद्धाद्धेयोऽन्वत्क्षत्रियस्य न विद्यते ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥

A series of lower stages of devotional practice is here vividly and clearly explained, all of which should be passed through sincerely and successfully before the Bhakti-yoga described in this Adhyaya could be undertaken. The whimsical and pernicious attitude of the modern pseudo-vedantins or other radical reformers of our ancient religion, is therefore completely at variance with the scientific and philosophical instructions here furnished. These self-constituted benefactors can claim no right to pose themselves as authorities in the field.

मीमांसा पठिता न यैरुपनिषद्भैव श्रुता तत्त्वतः

श्रीमच्छङ्करभाष्यतो भगवती गीताप्यधीता न यैः ।

सिद्धान्तापगतं शिरोमणिमतं ज्ञात्वापि किञ्चित्ततो

भट्टाचार्यपदं गताः कथमहो लज्जां लभन्ते न ते ॥

ADHYAYA XIII.

PREKRITI-PURUSHA-VIVEKA-YOGA.

This Adhyaya treats of Kshetra-kshetregna-vibhaga-yoga or more correctly Prekriti-Purusha-viveka-yoga. It is necessary to start with some definite idea of its contents before we examine the verses in detail. Adhyaya VII has already touched upon this matter to some extent. See verses 4-5 & 6 quoted below.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ।

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
 जीवभूतां महाबाहो ययेदं धार्यते जगत् ।
 एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
 अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

The five subtle elements, mind, intellect and Ahankara make up the eight items of the Apra-Prakriti. The life principle higher than these is known as Para-Prakriti. These two Prakritis of the Lord combined, create and destroy the whole universe. There is another technical classification in Adhyaya VIII pertaining to the same matter. See the following verses 18, 20, 21 and 22.

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
 रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ।
 परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
 यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ।
 अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
 यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ।
 पुरुषः स परः पार्थ भक्त्यालभ्यस्त्वनन्यया ।
 यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

The manifested objects or Vyaktas originate from and merge in the unmanifested or Avyakta known as Akshara. Beyond these two is the Purusha or Para.

The Adhyaya under reference explains that Kshetragna or the individual soul represents Para-Prakriti and that Purusha represents a higher form of Kshetragna common to all and virtually identical with the individual Kshetragna, any difference between them being conceived only through ignorance. The main object of this Adhyaya is to establish the eternal nature of this Purusha as Eswara as well as to convey the transient nature of all the rest.

Kshetra and Kshetragna are thus first explained.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
 एतयो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ।
 क्षेत्रज्ञं चापि मां विदि सर्वक्षेत्रेषु भारत ।
 क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ।
 तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
 स च यो यत्प्रभावश्च तत्समासेन मे शृणु ।
 ऋषिभिर्बहुधागीतं छन्दोभिर्विविधैः पृथक् ।
 ब्रह्मसूत्रपदैश्चैव हेतुमाद्भिर्विनिश्चितैः ।
 महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ।
 इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
 एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥

“This body is known as Kshetrom and its perceiver is Kshetragna, so say those who know both. I am the Kshetragna in all the Kshetras. The knowledge distinguishing Kshetrom from Kshetragna, is in my opinion the proper knowledge. I shall explain to you briefly the nature, source and changes of the Kshetrom and also the nature and powers of the Kshetragna. These are explained in various reasonable ways in the Vedas, Bramha-Sutras and by the Rishis. The five subtle elements, Ahamkara, Budhi, Avyakta, the ten senses and mind, the five objects of senses, desire, aversion, pleasure, pain, close combination of the senses, consciousness of the body and fortitude, constitute on the whole what is called Kshetrom.”

The knowledge of the difference between Kshetrom and Kshetragna, is here specially mentioned as the proper knowledge to be acquired by man. It has to be particularly noticed in this connection that Kshetrom or body here described, includes all the mental and physical items,

the *subject* and *object* of western philosophy. Mind, Intellect, Avyakta, Ahankara, the subtle elements and all the emotions are classed together as Kshetrom, attributing to them all, an objective quality, as things meant to be seen or known by an entirely different person or Purusha. All the western criticisms without a clear knowledge of this classification in our philosophy, would therefore be illogical and unscientific. The very classification is based on a strong Theistic foundation of religious experience, boldly rejecting all the plausible arguments put forward in behalf of Atheism, Buddhism or even Agnosticism. Modern theories or explanations of the religious texts which give room for the least association with Atheism or Buddhism must therefore be peremptorily condemned as *irreligious* at the very outset. Whether such criticisms or modifications are scientific or otherwise, will of course have to be determined upon their own merits, and we are not concerned with them here. The main object of noticing this point is simply to draw the serious attention of all the critics to this important fact, that no careless remarks against our established religious principles could be tolerated, before they are able to attack the very scientific and philosophical basis itself and satisfactorily establish their fond theories on unquestionable scientific grounds. Until this is accomplished in a completely convincing manner, the uncalled for insinuations against our hoary and sacred religion must be reserved, locked up in iron safes. Occasional and unnecessary confusions caused in this field by the wanton use of poisonous weapons in the guise of science and philosophy, virtually exhibit but an imperfect and incorrect knowledge of the alien subject, which in the nature of things, could not possibly command in the long run, the respect or recognition so conveniently expected.

The importance of knowing the real difference between Kshetrom and Kshetragna and of correctly understanding their mutual relation has been insisted upon in this Adhyaya.

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

The following verses explain their difference and relation.

प्रकृतिं पुरुषं चैव विद्वधनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ।
कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ।
पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्घोऽस्य सदसद्योनिजन्मसु ।
उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ।
य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ।
यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ।
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ।
अनादित्वाग्निर्गुणत्वा त्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ।
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽपि नोपलिप्यते ।
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ।
क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥

“Prakriti and Purusha are without beginning. All changes mental and physical pertain to Prakriti which is the source for creating causes and effects. Purusha seated in Prakriti is the source for enjoying pleasure and pain, by obtaining the effects of Prakriti's work, owing to its attachment to them; and it thus keeps on taking births in the higher and lower species of creation. There is a greater Purusha seated close by within the body itself known as Maheswara and Paramatma, who is the supporter and enjoyer, unattached like a witness. He who clearly understands this real difference between the Prakriti and the Purusha, will not have to be born again, however he may lead his life. The creation of everything movable and immovable is by the union of Kshetra and Kshetragna. The Paramatma or Parameswara, although seated within the body, does nothing and is unaffected, because he is without beginning and is devoid of qualities. He pervades everything equally and remains indestructible even when everything else is destroyed. He who perceives this, perceives correctly. Like the subtle Akasa, the Atma is omnipresent without being affected by anything. Like the sun, the Kshetri lights up the whole of the Loka and the Kshetra. Those who correctly understand these vital differences between the Kshetrom and the Kshetragna as well as the transient nature of the former, secure to themselves liberation from bondage.”

We see from the above quotation that Kshetra represents Prakriti and body, and that Kshetragna refers to Purusha seated in the body. The Purusha is also said to be seated in the Prakriti and a combination of both is explained as necessary to constitute the objective external world. The higher Purusha known as Paramatma and Maheswara is also described here as seated in the body of

the same man. His real nature is explained in the following verses.

ज्ञो ऽ यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
 अगादिमत् परं ब्रह्म न सत्तन्नासदुच्यते ।
 सातः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
 सातः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ।
 संवेन्द्रियगुणाभासं सर्वेन्द्रियविकर्जितम् ।
 अतस्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ।
 वारिण्तश्च भूतानामचरं चरमेव च ।
 सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्
 अव्यक्तं च भूतेषु विभक्तमिव च स्थितम् ।
 भूभर्तुं च तज्ज्ञेयं ग्रसिष्णुं प्रभविष्णु च ।
 ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
 ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥

“The ultimate object worth knowing from the Upanishats is the great Bramhan which has no beginning and which cannot be described by Reason as existent or non-existent. This knowledge when acquired procures immortality. This Bramhan must be known as existent, through its essence displayed in all the hands, feet, eyes, heads and ears of all the bodies or Kshetras. It exists by pervading everything. It pervades all the senses without any senses for itself, and it supports everything without any attachment. Although it is beyond the three gunas, it is their enjoyer. It pervades the inside and outside of all the movable and immovable objects of creation. It is not known on account of its subtlety. It is far to the unwise, near to the wise. It is undivided and yet equally seated in the separate bodies of all. It supports everything during their existence, destroys at the time of destruction and creates at the time of origination. It is beyond darkness or

ignorance. It is the light of all lights. It is gnana or real knowledge, gneya or the object to be known and it is also the resultant of knowledge. In these three forms, it is firmly rooted in the hearts or intellects of all created beings."

In the above quotations, we have three distinct technical terms to be clearly understood for the purpose of obtaining a correct knowledge of the contents of this Adhyaya. Prakriti, Purusha and Paramatma are technically defined here. Prakriti refers to all objectivity or perceivable objects including everything mental and physical. Purusha stands for the individual soul seated in the body which perceives everything not as they really are, and is consequently subject to the effects of such perception. There is again the Paramatma said to be equally seated within the body in the heart or intellect of every existing being, occupying, guiding and controlling everything.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेस्मिन् पुरुषः परः ॥

This Adhyaya is virtually the culmination of the sacred teachings in the Bhagavat-Gita, explaining in detail the distinctions between the Jagat, Jiva and Eswara. All systems of thought which do not accept their established philosophical bases, such as Buddhism, Atheism or Agnosticism, have therefore no right to approach this religious text with their sectarian comments which cannot but practically prove detrimental to the acknowledged Hindu religious principles, unequivocally enunciated in the holy verses of this Adhyaya.

We are here compelled in the interest and safety of the sacred Gita, to notice at least the general significance of the three technical terms explained in this Adhyaya, and

to warn seriously against the inevitable dangers of permitting free and careless misinterpretation. To understand the subject thoroughly, it would be desirable to go through the whole of chapter II Volume I, but this may be done at leisure by those who are specially interested in the subject. In the meantime, it may perhaps suffice for the present purpose, to note only the particular points at issue, with a view to form some reasonable ideas of the general principles inculcated, to enable us to proceed with the text without too much digression or delay.

In the highest and most scientific system of philosophy which is ours, where the existence of everything else except the Bramhan is denied as transient and only apparent, it is necessary to note carefully at the very outset, the cogent reasons assigned for even postulating the existence of the Jagat, Jiva and Eswara. Vide page 136 Volume I.

यथाभातस्वरूपेण सत्यत्वेन जगद्व्युत्तिः ।

अङ्गीकृत्य हितं नृणां कदाचित् वक्ति सादरम् ।

अतीवपक्वचित्तस्य चित्तपाकमपेक्ष्य सा ।

सर्वं ब्रह्मेति कल्याणी श्रुतिर्वदति सादरम् ।

अध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते ।

शिष्याणां बोधसिद्ध्यर्थं तत्त्वज्ञैः कल्पितः क्रमः ॥

“The Sruti takes up the world as appears true to mankind in general and begins to analyse and explain for the benefit of the unqualified; but to the fully qualified, it gives out the ultimate truth that everything is Bramhan. Granting the popular misconception for argument's sake by the logical process of *Adhyaropa*, it is afterwards falsified by the logical reasoning known as *Apavada*. This is the procedure adopted by the wise for the purpose of enlightening their students.”

The explanation here given is plain enough. The existence of the Prapancha or Jaget is not philosophically admitted but only permitted for the time being for the sake of argument. There is hardly any mystery or occultism in this explanation, provided the subject is studied like any other science known to mankind at present. Let us now follow the course of the philosophical arguments in proper order.

(i) The origin or cause of creation, of the world is explained as follows. Vide page 137 Volume I.

न स्वभावाज्जगज्जन्मस्थितिध्वंसा मुनीश्वराः ।

न मया केवलेनापि न च केवलकर्मणा ।

प्राणिनां कर्मपाकेन मया च मुनिसत्तमाः ।

जगतः सम्भवो नाशः स्थितिश्च भवति द्विजाः ॥

“The creation, preservation and destruction of the Jaget are performed by Eswara, in accordance with the Vasanas or effects of previous Karmas of each individual soul. They cannot therefore be attributed to Eswara alone or to Karina in itself. A combination of both is necessary for the purpose.”

The passage quoted establishes a very important fact in philosophy seldom noticed, namely, that the ideas of creation, preservation and destruction of the universe are themselves different for each individual. The cosmological conceptions of the illiterate vary from those of the scientist or philosopher.

(ii) The nature of the Jiva or Individual soul is explained as follows. Vide page 138, Volume I.

चैतन्यं यदधिष्ठानं लिङ्गदेहश्च यः पुनः ।

विद्याया लिङ्गदेहस्था तत्सङ्गो जीव उच्यते ।

माहेश्वरी तु मायायास्तस्या निर्माणशक्तिवत् ।
 विद्यते मोहशक्तिश्च तं जीवं मोहयत्यसौ ।
 ईशकार्यं जीवभोग्यं जगद्भाभ्यां समन्वितम् ।
 कार्योपाधिरयं जीवः कारणोपाधिरिश्वरः ॥

“Jiva or individual soul is a combination of Linga or subtle body and the reflection of Bramhan on it, together with the Bramhan itself as the basis. Eswara is the creator and Jiva the enjoyer. Eswara refers to the idea of cause and Jiva to its effect. Eswara acts through Maya which has the power of creating false appearances as well as of veiling truth from the perception of the Jiva.”

(iii) The description of Jiva above given will become clearer by a reference to the following definition of Eswara. Vide page 138. Volume I.

ईश्वरत्वं च जीवत्वमुपाधिद्वयकल्पितम् ।
 चिच्छायावंशतः शक्तिः चेतनेव विभाति सा ।
 तच्छक्त्युपाधिसंयोगात् ब्रह्मेवेश्वरतां व्रजेत् ।
 कोशोपाधिविवक्षायां याति ब्रह्मैव जीवताम् ।
 देहेन्द्रियादियुक्तस्य जीवाभासभ्रमस्य या ।
 अधिष्ठानचितिः सैषा कूटस्थात्र विवक्षिता ।
 जगत्भ्रमस्य सर्वस्य यदधिष्ठानमीरितम् ।
 त्रय्यन्तेषु तदत्रस्यात् ब्रह्मशब्दविवक्षितम् ।
 अवाट्मनसगम्यं तं श्रुतिर्वोधयितुं सदा ।
 जीवमीश जगद्भापि समाश्रित्य प्रबोधयेत् ।
 सर्वथा शक्तिमात्रस्य न पृथक् गणना क्वचित् ।
 शक्तिकार्यं तु नैवास्ति द्वितीयं शङ्क्यते कथम् ।
 निरंशोऽप्यंशमारोप्य कृत्स्नेशेवेति पृच्छतः ।
 तद्भाषयोत्तरं ब्रूते श्रुतिः श्रोतृहितैषिणी ॥

“Bramhan itself becomes Eswara in relation to Sakti or Maya, and becomes Jiva in relation to the five Kosas.

When it is viewed as the basis of the mistaken conception of Jiva accompanied by the senses &c., it is called Kootastah; when viewed as the basis of the mistaken conception of the world as a whole, it is named Bramhan in the Vedas. The Sruti simply takes up the Jagat, Jiva and Eswara, with the express object of explaining the existence of the unknowable basis called Bramhan. The Sakti referred to as belonging to Brâmhan is never existent in itself, nor is it capable of doing anything by itself. Bramhan is without parts and without a second, but it is mistakenly presumed as being occupied by Sakti or Maya, and the consequent further enquiry as to whether it is fully or partly so combined with it is answered by Sruti in the same strain of language, without directly contradicting the question."

The above passage is plain enough, and the following additionally explains the difference between Jiva and Eswara. Vide page 82 Volume I.

द्वायुपणौ शरीरेऽस्मिन् जीवेशाख्यौ सह स्थितौ ।

तयोर्जीवः फलं भुङ्क्ते कर्मणा न महेश्वरः ।

केवलं साक्षिरूपेण विना भोगं महेश्वरः ।

प्रकाशते स्वयं भेदः कल्पितो मायया तयोः ॥

"Two birds namely Jiva and Eswara are seated together in the body, the former alone enjoying the fruits of action and the latter remaining unattached as a witness. The apparent differences between them are caused by the force of Maya."

The following extracts from page 75 to 78 explain the subject in greater detail.

तुच्छा अनिर्वचनीया वास्तवीचेत्यसौ त्रिधा ।

ज्ञेया माया त्रिभिर्बोधैः ध्रौतयौक्तिकलौकिकैः ।

न निरूपयितुं शक्या विस्पष्टं भासते च या ।

सा मायेतीन्द्रजालादौ लोकाः सम्प्रतिपेदिरे ।
 स्पष्टं भाति जगच्चेदं अशक्यं तन्निरूपणम् ।
 मायामय जगत्तस्मादीक्षस्वापक्षपाततः ।
 निरूपयितुमारब्धे निखिलैरपि पण्डितैः ।
 अज्ञान पुरतस्तेषा भाति कक्षासु कासुचित् ।
 अचिन्त्य रचनारूप मनसापि जगत् खलु ।
 अचिन्त्य रचनाशक्तिर्वीज मायेति निश्चिनु ।
 मायाबीजं तदेवैकं सुषुप्तावनुभूयते ।
 जाग्रत्स्वप्नजगत्तत्र लीनं बीज इव द्रुम ।
 तस्मादशेषजगतो वासनास्तत्र संस्थिताः ।
 या बुद्धिवासनास्तासु चैतन्य प्रतिबिम्बति ।
 साभासमेव तत् बीजं धीरूपेण प्ररोहति ।
 अतो बुद्धौ चिदाभासो विस्पष्ट प्रतिभासते ।
 मायाभासेन जीवेशौ करोतीति श्रुतौ श्रुतम् ॥

"Maya is of three varieties according to the different aspects in which it is observed. As treated in the Sruti it is insignificant. As far as Reason goes, it is inexplicable, as experienced by the world, it is true. The objective world is sufficiently clear to all, but its real nature or origin is not easily discovered. Maya is therefore a falsity like the appearances in magic, and the attempts to find its nature by the greatest scientists inevitably end in Agnosticism. The power of producing these appearances lies latent in sleep and it is called Maya. All the Vasanas or effects of Karmas of the waking and dreaming states lie latent in sleep like a tree in the seed. The Vasanas or impressions unconsciously left on the intellect by good and bad Karmas, acts and thoughts, are lighted up by the reflection of the Chit or Brahman. It is by means of this reflection that the workings of Jiva and Iswara are explained in the Srutis."

Eswara is here explained as the reflection of the Bramhan itself on its own Sakti or pure Maya. Eswara is therefore a tangible and definite philosophical entity and not a vague idea described by a meaningless expression originating from fear, ignorant wonder or blind belief as is generally supposed to be by the enlightened critics of the present era. Eswara virtually represents the divine and immutable laws as well as their strict enforcement. He works through the Intellect of every individual which becomes subject to His control in accordance with the nature of the rules of conduct. Good Karmas are rewarded by Him with good effects and bad ones with bad effects. He is not subject to human reason but reason is subject to His control. As long as the Individual soul continues to work, it must abide by His laws and subject to His control.

सौप्तमानन्दमयं प्रक्रम्यैवं श्रुतिर्जगौ ।
 एष सर्वेश्वर इति सोऽयं वेदोक्त ईश्वरः ।
 सर्वज्ञत्वादिके तस्य नैव विप्रतिपद्यताम् ।
 श्रौतार्थस्यावितर्कत्वान्मायायां सर्वसम्भवात् ।
 अयं यत्सृजते विश्वं तदन्यथयितुं पुमान् ।
 न कोऽपि शक्तस्तेनायं सर्वेश्वर इतीरितः ।
 अशेषप्राणिबुद्धीनां वासनास्तत्र संस्थिताः ।
 ताभिः क्रोडीकृतं सर्वं तेन सर्वज्ञ ईरितः ।
 वासनानां परोक्षत्वात्सर्वज्ञत्वं न हीक्ष्यते ।
 सर्वबुद्धिषु तत् दृष्ट्वा वासनास्वनुमीयताम् ।
 विज्ञानमयमुख्येषु कोशेष्वन्यत्र चैव हि ।
 अन्तस्तिष्ठन् यमयति तेनान्तर्यामितां व्रजेत् ।
 तथान्तर्याम्ययं यत्र यथा वासनया यथा ।
 विक्रियेत तथावश्यं भवत्येव न संशयः ।
 ईश्वरस्सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
 भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।

श्रुतिः स्मृतिर्मैवाज्ञे इत्यपीश्वरभक्तमितम् ।
 आज्ञया भीतिहेतुत्वं भीषास्मादिति हि श्रुतम् ।
 सर्वेश्वरत्वमेतत्स्यादन्तर्यामित्वतः पृथक् ।
 जगद्योनिर्भवेदेष प्रभवाप्ययकृत्वतः ।
 प्राणिकर्मवशादेष पटो यद्वत्प्रसारितः ।
 पुनस्तिरोभावयति स्वात्मन्येवाखिलं जगत् ।
 प्राणिकर्मक्षयवशा त्संक्षोचितपटो यथा ।
 असङ्गं ब्रह्म मायावी सृजत्येष महेश्वरः ।
 कालभावे पुरेत्युक्तिः कालवासनयायुतम् ।
 शिष्यं प्रत्येव तेनात्र द्वितीयं न हि शङ्क्यते ॥

"The Sruti starts with the bliss enjoyed in sleep and describes it as pertaining to Eswara. He is almighty and none need question the fact. It is so explained in the Sruti and Maya is capable of everything. His creation none can alter or nullify, He is therefore the Lord of all. He acts through the Intellects of all in the form of Vasanas, and He is therefore Omniscient. As the Vasanas are subtle and are not clearly perceived, He is not easily recognised. He works up the Vasanas seating himself in the Kosas and is therefore known as Anteryami. All that takes place is in obedience to His order. He rules in the hearts of all seating Himself on His Maya. He is all powerful and His orders must be strictly obeyed, else punishment is certain. He is Maheswara being the reflection of Bramhan on its own Maya. His creation, preservation and destruction are in reference to the net results of the Karmas of each individual. His original creation of the world referred to, does not imply considerations of time, as philosophical analysis denies it altogether. It is only allowed to be introduced in discussing with students who have all along grown up in the trammels of time."

We plainly see here that Esvara enforces the divine laws only in conformity with the Vasanas acquired by man by his Karmas. Esvara's creation, preservation and destruction of the world are also said to vary accordingly for each individual. The ultimate method of securing liberation from bondage, available for man, is therefore the self purification of one's own Vasanas. Esvara has been explained here as the reflection of Bramhan in Maya and Jiva as the reflection in Avidya. The following explains their significance clearly. Vide page 71 Volume I.

आभासहीनया बुध्या ज्ञातव्यं नैव जन्यते ।
 तादृक्बुद्धेर्विशेषः को मृदादेस्त्याद्विकारिणः ।
 घटोऽयमित्थसावुक्तिराभासस्य प्रसादतः ।
 विज्ञातो घट इत्युक्तिः ब्रह्मानुग्रहतो भवेत् ।
 आद्याभासाश्च याश्चैवं मुखाभासाश्रया यथा ।
 गम्यन्ते शास्त्रयुक्तिभ्यां इत्याभासश्च वर्णितः ।
 ईषद्भासनमाभासः प्रतिबिम्बस्तथा विधः ।
 बिम्बलक्षणहीनस्सन् बिम्बवद्भासते स हि ।
 ससङ्गत्वविकाराभ्यां बिम्बलक्षणहीनता ।
 स्फूर्तिरूपत्वमेतस्य बिम्बवद्भासनं विदुः ।
 न हि धीभावभावित्वादाभासोऽस्ति धियः पृथक् ।
 इति चेदल्पमेवोक्तं धीरप्येवं स्वदेहतः ।
 देहे मृतेऽपि बुद्धिश्चेच्छास्त्रादस्ति तथा सति ।
 बुद्धेरन्यश्चिदाभासः प्रवेशश्श्रुतिषु श्रुतः ।
 धीयुक्तश्च प्रवेशश्चेन्नैतरेये धियः पृथक् ।
 आद्या प्रवेशं सङ्कल्प्य प्रविष्ट इति गीयते ।
 कथं प्रविष्टोऽसङ्गश्चेत् सृष्टिर्वास्य कथं वद ।
 मायिकत्वं तयोस्तुल्यं विनाशश्च समस्तयोः ।
 का बुद्धिः कोऽयमाभासः कोवाद्यात्र जगत्कथम् ।
 इत्यनिर्णयतो मोहः सोऽयं संसार इष्यते ।

बुध्यादीनां स्वरूपं यो विविनक्ति स तत्त्ववित् ।

स एव मुक्त इत्येवं वेदान्तेषु विनिश्चयः ॥

“The Intellect without the reflection of the Supreme is as dull as a clod of earth. The *perception* of an object like a pot is with the help and blessing of this reflection named Eswara, and the real *knowledge* of the object is with the help of the Supreme Bramhan itself. Abhasa means a little light or reflection, like the reflection of a face in the mirror. The reflection appears exactly like the original without any of its qualities. If this reflection of Bramhan on the Budhi or Intellect is questioned and explained away as only a modification of the Intellect itself owing to want of proof for its existence separate from Budhi, the existence of Budhi itself will have to be similarly explained as non-existent as it is not perceived apart from the physical body. If the Intellect survives with its Vasanas even after death according to the Sruti, the entrance of Eswara or the reflected Bramhan into Budhi is also established by the same Sruti. If this fact is again questioned on the ground that Bramhan is Asanga or without any connection, His creation of the world which is admitted could also be similarly questioned. If one is the effect of Maya, the other is equally so. He who correctly distinguishes between Budhi, the reflected Bramhan or Eswara, Atma and the Jaget, is the real philosopher. The ignorance of these distinctions is called Samsara.”

The above quotation establishing the existence of Eswara as a reflection of Bramhan on Maya, apart from Budhi, is no doubt a complete refutation of the Buddhist theory which could therefore on no account be associated with our religious literature. Eswara seated within the

body of all along with the Jiva is thus the superior Kshe-
tragna described in this Adhyaya as representing Sri-
Krishna.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥

(iv) We have now to some extent understood the technical significance of Jaget, Jiva and Esvara. There are two more technical names referring to two higher entities known as Kootastah and Bramhan, free from the admixture of Maya. Vide page 61 Volume I.

देहेन्द्रियादियुक्तस्य जीवाभासभ्रमस्य या ।

अधिष्ठानचित्तिः सैषा कूटस्थात्र विवक्षिता ।

कूटबन्निर्विकारेण स्थितः कूटस्थ उच्यते ।

आनन्दरूपः सर्वार्थसाधकत्वेन हेतुना ।

सर्वसम्बन्धवत्त्वेन सम्पूर्णः शिवसंज्ञितः ।

इति शैवपुराणेषु कूटस्थः प्रविवेचितः ।

कूटस्थमायिकत्वे तु प्रमाणं नहि विद्यते ।

जगत्भ्रमस्य सर्वस्य यदधिष्ठानमीरितम् ।

त्रय्यन्तेषु तदत्र स्यात् ब्रह्मशब्दविवक्षितम् ॥

“The real basis for the conception of Jiva combined with the body, senses &c., is called Kootastah which remains eternal and unchanged like the smith's anvil. This Kootastah is explained in the Syva-Puranas as representing the eternal Siva full of bliss. There is no authority to connect Kootastah with Maya in any manner. The real basis for the total coception of the Jaget is the Bramhan described in the Vedas.”

Bramhan and Kootastah are thus the two ultimate stages unconnected with Maya. The latter refers to a portion of Bramhan itself serving as the basis of the

Individual soul, being virtually of the same nature as Bramhan. Both of them are therefore above the Eswara or the Sri Krishna of the Bhagavat-Gita.

(v) One more important point may be noticed here to complete our explanation. How the material world could be believed as having originated from the spiritual basis called Bramhan is explained below. Vide page 57, Volume I.

उपादानं त्रिधा भिन्नं विवर्ति परिणामि च ।
 आरम्भकं च तत्रान्त्यो न निरंशोऽवकाशिनौ ।
 आरम्भवादिनोन्यस्मादन्यस्योत्पत्तिमूर्चिरे ।
 तन्तोः पटस्य निष्पत्तेः भिन्नौ तन्तुपटौ खलु ।
 अवस्थान्तरतापत्तिरेकस्य परिणामिता ।
 स्यात् क्षारं दधि मृत् कुम्भः सुवर्णं कुण्डलं यथा ।
 अवस्थान्तरमानन्तु विवर्तो रज्जुसर्पवत् ।
 निरंशेऽप्यस्यसौ व्योम्नि तलमालिन्यकल्पनात् ।
 ततो निरंश आनन्दे विवर्तो जगदध्यताम् ॥

“The material cause or Upadana—karana is of three varieties, Arambha, Parinami and Vivarta. The production of a cloth from the threads is known as Arambha. The Parinami is by a change, as curd from milk, pot from clay and ornament from gold. The Vivarta refers to an appearance of change without an actual change as the appearance of a snake from a rope. The material world is thus the product of Vivarta from the indivisible Supreme Spirit. This kind of coception is perceptible even in the ideas of space and blue tint in the empty Akasa.”

This Vivarta-vada is a common argument in the Hindu system of Logic although it might appear somewhat new or strange to the Western philosophers. Nevertheless, it is sufficiently logical for all practical purposes. We have

now examined several technical definitions and explanations furnished in our religious literature concerning the subject under reference. Let us take all of them together and see whether they convey any reasonable and understandable meaning, when expressed in plain ordinary language. The terms technically explained above are, Jaget, Jiva, Eswara, Kootastah, Brauhnan and Maya.

(i) The ordinary human conception of the material world is analysed and more or less resolved into mental modifications by the Western philosophers, especially by those who are technically known as *Pure Idealists*. The Jaget, Kshetrom, Prakriti or Sariram described in our sacred literature however includes everything falling under subject and object, internal and external, mental and physical. Mind, Intellect, the Senses and the emotions are here classed under the head of Kshetrom as objective items capable of being perceived by Kshetragna as separate from him. Vide verses 6 & 7.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ।

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥

We can here clearly see that our philosophy has advanced a step higher in this analysis of externality. Even the internal organs variously classified as consisting of Manas, Budhi, Ahankara, Chitha &c., into which all ideas of the objective external world are resolved philosophically, both in the East and in the West, are in themselves explained in our philosophy as merging into Prakriti or Avidya. Vide pages 64 & 65 Volume I.

कचिन्मनः कचित् बुद्धिः कचित् ज्ञानं कचित् क्रिया ।
 कचिदेतदहंकारः कचित् चित्तामिति स्मृतम् ।
 कचित् प्रकृतिरित्युक्तं कचिन्मायेति कल्पितम् ।
 कचिन्मलमिति प्रोक्तं कचित् कर्मेति संस्मृतम् ।
 कचित् बन्धामिति ख्यातं कचित् पुर्यष्टकं स्मृतम् ।
 प्रोक्तं कचिदविद्येति कचिदिच्छेति सम्मतम् ।
 मनस्सम्पद्यते लोलं कलनाकलनोन्मुखम् ।
 स्थूलतामेति पाकेन मनो विल्वफलं यथा ।
 विरिञ्चिरूपान्मनसः कल्पितत्वाज्जगस्थितेः ।
 तावत्स्थितिरियं प्रोक्ता तन्नाशे नाशमाप्नुयात् ।
 न जायते न म्रियते कचित् किञ्चित् कदाचन ।
 परमार्थेन विप्रेन्द्र मिथ्या सर्वन्तु दृश्यते ॥

महोपनिषत् ॥

"The internal impulse in man sprouts itself in various forms, and it is therefore described by different names according to the occasions, such as, Manas, Budhi, Gnana, Kriya, Ahamkara, Chitha, Prakriti, Maya, Malom, Karma, Bendha, Puriashtaka, Avidya and Icha. The subtle Mind which represents Bramha, becomes unsteady and growing like a beal fruit exhibits its fabricating tendency, until it develops itself into gross matter. The Jagat exists as long, as this internal impulse continues. As a matter of fact all that is seen is false. There is nothing born, nothing dead at any time. That is the simple truth."

This gives a clear explanation for the Jagat in accordance with our philosophy.

(ii) The Jagat or Kshetrom which is thus only apparently true, the Kshetragna or Jiva perceives and enjoys as true, owing to his ignorance and bondage of Karmas. He continues to do this until he perceives the truth and liberate

himself from Karmas. The Jiva is therefore philosophically explained as the Abhasa and reflection of Bramhan on Avidya or ignorance. The Avidya here practically alludes to the uuclean Intellect of man, and the idea of reflection refers to the material cause or Upadana-karana described as Vivarta. Abhasa and reflection have been already explained thus.

ईष्टभासनमाभासः प्रतिबिम्बस्तथाविधः ।

बिम्बलक्षणहीनस्सन् बिम्बवत्भासते स हि ॥

The connection of Bramhan with the Jagat and Jiva as their real basis is here technically explained as Vivarta, like that of the rope with the false serpent. The rope is doubtless true as the basis for the false appearance, for, without the rope there can be no appearance of a serpent. But the serpent being altogether false there can be very little of Bramhan in it. Abhasa means containing very little essence, and reflection means a similar appearance without the least actuality. Since there is nothing but the eternal Bramhan to be dealt with in the whole of our sacred literature, all the mistaken notions of the world have to be unavoidably explained as the modifications of the Bramhan only, until the ultimate truth is arrived at. The technical nomenclature and explanations should therefore be recognised as furnished in the interest of the ignorant for the express purpose of their enlightenment. They should on no account be mistakenly attributed to the defective knowledge of the venerable authors who ever keep repeating their real object which the learned public of the present day do not condescend to listen to.

शिष्याणां बोधसिद्ध्यर्थं तत्त्वज्ञैः कल्पितः क्रमः ॥

(iii) Similarly, Eswara is explained as the reflection of bramhan on the Satwic Maya or the Sakti of Bramhan itself. This Eswara is said to be endowed with full powers

to create, preserve and destroy the Jagat, as well as possessing the super-human qualities of Omnipresence, Omniscience &c. He is thus the ruler of all the Jivas, Kshetragnas or enjoyers of the Jagat. He is the dispenser of justice in accordance with the merits of the Karmas performed by the Jivas. The Law is His own and He himself enforces it. None can alter or nullify it. In relation to Bramhan, Eswara, is explained only as a product of reflection like the Jiva, but in consideration of the relation between Jiva and Eswara, the latter is explained as far superior to the former. Practically, Jiva and Eswara represent two different conditions of the human Budhi or Intellect. When the Intellect is contaminated with the worldly desires, it is known as Jiva, and when it is pure and free from such material dross, it becomes the Eswara. Vide page 83 Volume I.

देहो देवालयः प्रोक्तः स जीवः केवलः शिवः ।

तुषेण बद्धो ब्रीहिस्यात् तुषाभावेन तण्डुलः ।

एवं बद्धस्तथा जीवः कर्मनाशे सदाशिवः ।

पाशबद्धस्तथार्जीवः पाशमुक्तस्तदा शिवः ॥

स्कन्दोपनिषत् ॥

“The body of man is really the temple of Eswara who is virtually identical with the Jiva in it. When husk is removed from paddy, it is called rice, similarly the Jiva becomes Eswara when his bondage by the effects of Karma is removed.”

The transformation of Jiva into Eswara noticed above, is not however an easy matter to be accomplished without considerable effort. The whole of our sacred literature is entirely meant to secure this very purpose. The Adhyaya under reference enumerates the following preparations to qualify oneself for obtaining the knowledge of this Eswara.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ।
 इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
 जन्ममृत्युजराव्याधि दुःखदोषानुदर्शनम् ।
 असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
 नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ।
 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
 विविक्तदेशसेवित्व मरतिर्जनसंसदि ।
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥

"Absence of pride and conceit, harmless, patience, straightforwardness, service to the Guru, internal and external cleanliness, determination in the right path, control of the senses, absence of desire for the worldly objects, absence of egoism, correct observation of the miseries of the world, absence of intense attachment to family affairs, tranquility of mind in pleasant and unpleasant occurrences, steady faith in me as Eswara, frequenting holy places, aversion for the assembly of the unwise, meditation on the ways of securing liberation, and correct perception of what is real knowledge; these are the qualifications to secure gnana or real knowledge; their opposites lead to ignorance."

All the above qualifications are demanded for securing the knowledge of Eswara. The modern attempt of the self-imposed Vedanti is to go ahead of this Almighty Eswara without even the shadow of a single qualification mentioned in the sacred text. His pretensions cannot always afford to pass unnoticed, more so, when he frequently betrays himself in the intensity of his selfish interest.

न भ्रूस्त्पुण्ड्रं न चंचुचलनं नो चूलिकाकम्पन
 न ग्रीवाचलनं मनागपि न यत्पक्षद्वयोत्क्षेपणम् ।
 नासाग्रे क्षणमेकपादनिवसत्काष्ठैकनिष्ठः परं
 यावच्छ्रुणोति पीनमीनानिवहस्तावद्वक्तस्तापसः ॥

ADHYAYA XIV.

GUNA-TREYA-VIBHAGA-YOGA.

This Adhyaya treats of Guna-Treya-Vibhaga-Yoga. Satwa, Reja and Tama are explained as the three gunas or qualities pertaining to the Prakriti or Kshetrom which prevent the Individual Kshetragna from perceiving truth and securing liberation. The object of understanding their working, mutual differences and relationship is therefore to get over them all for the purpose of obtaining real knowledge. They are not separate objects in nature, but virtually allude to the various tendencies in man classified under these three general heads. The following is their classification and description.

मम योनिर्महत्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
 संभवः सर्वभूतानां ततो भवति भारत ।
 सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
 तासां ब्रह्ममह्योनिरहं बीजप्रदः पिता ।
 सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
 निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ।
 तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
 सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ।
 रजो गुणात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
 तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनाम् ।
 तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
 प्रमादालस्यनिद्राभि स्तन्निबध्नाति भारत ।
 सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
 ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ।
 रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ।
 सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
 ज्ञानं यदा तदा विद्याद्विच्छिदं सत्त्वमित्युत ।
 लोभःप्रवृत्तिरारंभः कर्मणामशमः स्पृहा ।
 रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ।
 अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
 तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥

"Every created being of various species originates from my Prekriti composed of the three gunas, in which I, the father of all, deposit the seed for creation. Satwa, Reja and Tama are the three gunas or qualities pertaining to the Prekriti, which remaining in the body affect the Kshetragna, Satwa is pure, bright and harmless. It affects by producing pleasure and knowledge. Reja originates from desire and affects by inducement to action. Tama originates from ignorance and affects the Kshetragna by producing unwisdom idleness and excessive sleep. Satwa produces attachment to pleasure, Reja to acts and Tama to unwisdom by veiling wisdom. Satwa increases while Reja and Tama are subjugated. Reja increases while Satwa and Tama are overpowered. Tama increases while Satwa and Reja are suppressed. The increase of Satwa is visible by the effect of its producing gnana or the Intellectual clearness and brightness displayed through all the organs of the body. The increase of Reja is visible by the effect of its producing avarice, covetousness, absence of tranquility and inducement to action. The preponderance of Tama may be known while it produces ignorance, inaction, unwisdom and delusion."

The distinctive characteristics of the three gunas pertaining to Prekriti are here clearly explained. As already noticed, they do not of course exist as separate and tangible

objects, but they only refer to the different visible tendencies in man's conduct. Each of them is plainly described as predominating while the remaining two are subjugated. The Kshetragna or the Individual soul stands aloof from them and is only apparently affected by their influence. As they are, it is undoubtedly the privilege of man to subjugate every one of them as he pleases, and it has therefore to be specially noted here that freedom of action is strongly established in our philosophy instead of the common irresponsible idea of fatalism. Thus, the real significance of the rigorous nature of the law of Prekriti is simply that the natural results of the conduct of man are inevitable, but not that the *conduct* itself is always a matter of necessity. The vexed question of free will and necessity is logically and ingeniously solved in our philosophy as noted below.

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।

स्वकीयार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः ॥

"The body, senses, mind and Budhi, depending entirely upon the light of Atman, follow their own propensities, like the ordinary people who take to their own professions when the sun rises and begins to shine during the day."

The correct import of both the theories of Free-will and Necessity is here explained and both of them are philosophically reconciled. Freedom of action and responsibility for nonperformance of necessary actions as well as for performance of prohibited actions, are thereby firmly established. No deceitful Vedantism of the idle fool or the wicked miscreant could possibly be classed under any portion of our religious instructions. Death occurring at the time when any one of the three gunas predominates, is said to be productive of the following effects.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहवृत् ।
तदोत्तमविदांलोकानमलान् प्रतिपद्यते ।
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयौनिषु जायते ।
कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ।
सत्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ।
ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तेस्था अधो गच्छन्ति तामसाः ।
नाऽन्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च पर वेत्ति मद्भावं सोधिगच्छति ।
गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥

“He who dies when Satwa predominates in him, goes to the sacred Lokas of the gnanis such as Mahar, Tapa &c. If Reja predominates at the time, he takes birth among men attached to action ; if Tama predominates, he takes birth among the lower animals. The performance of good Karmas produces pure Satwic effects. Rajasic acts produce pain and Tamasic ones, ignorance. Satwic Karmas secure knowledge, Rajasic produce avarice, and Tamasic produce ignorance and delusion. Attaining Satwa, man takes birth in the higher Lokas. Attaining Reja, he is born among men, and attaining Tama he goes down and is born among the lower animals. When man perceives that the three gunas are thus the real causes for everything and that Esvara is beyond them all, he attains my status. By passing beyond the control of these three gunas, man, in this very life itself, liberates himself from the miseries of birth, pain, decay and death, and becomes immortal.”

The effects produced by the Satwic, Rajasic, and Tamasic acts upon this life and the life to come, are here clearly explained. The three logical classifications of man's conduct together with their results, are plain enough for all practical purposes. It is impossible to twist them in any cunning fashion so as to conceal or excuse moral depravities and mischievous pretences. Arjuna still anxiously enquires how the wise and the great who have passed beyond the influence of these three gunas could be easily distinguished from others, and Sri-Krishna gives the following reply.

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
 न द्वेष्टि संप्रवृत्तानि न निवृत्तानि कांक्षति ।
 उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
 गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ।
 समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
 तुल्यप्रियाप्रियोधीर स्तुल्यनिन्दाक्षमस्तुतिः ।
 मानापमानयो स्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
 सर्वारम्भपरित्यागी गुणातीतः स उच्यते ।
 मा च योऽव्यभिचारेण भक्तियोगेन सेवते ।
 स गुणान् समतीत्येतान् ब्रह्मभूयाय कल्पते ।
 ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

“ One is said to have freed himself from the power of the three gunas over him, when he does not hate them on their appearance or wish for them on their non-appearance. He remains steady without being influenced by the gunas. He remains like a witness feeling that the gunas simply do their own work. He looks equally at pleasure and pain, praise and abuse, gold and stone, and remains unaffected by any of them without himself undertaking any work. He

considers alike honor and dishonor, friend and foe. He worships Me by unflinching Bhakti-Yoga, and transcending the sphere of the Gunas becomes qualified for final emancipation. I am the Pratishta, image or reflection of the Bramhan which is eternal, immortal and blissful."

The qualifications enumerated for transcending the influence of the gunas, are almost the same as those noticed in the two previous Adhyayas for the purpose of securing the knowledge of the Almighty Eswara. Here too Sri Krishna is clearly described as the *Pretishta*, image or reflection of the eternal Bramhan, technically explained as Eswara. To get beyond the environment of the all-devouring gunas, the practice of looking at the opposed dualities, such as pleasure and pain, friend and foe, gold and stone, without feelings of difference, is chiefly insisted upon. This serious and religious instruction is too often misconstrued as consisting in the toleration of all sorts of vices and mischiefs and even in indulging in the same with feelings of pride and satisfaction. But the text has here explicitly warned that the devotee aiming at this high status should relinquish all wordly undertakings.

सर्वीरम्भपरित्यागी गुणातीतः स उच्यते ।

The various sects of these pseudo-vedantins who advertise themselves freely as the beacon lights of the day, deserve therefore only to be shunned as useless and dangerous guides to follow.

दूरे मार्गान्निवससि पुनः कण्टकेरावृतोऽसि
छायाशून्यः फलमपि च ते वानरैरप्यभक्ष्यम् ।
निर्गन्धस्त्वं मधुपरहितः शाल्मले सारशून्यः
सेवास्माकं भवति विफला तिष्ठ निश्चस्य यामः ॥

ADHYAYA XV. PURUSHOTTAMA-YOGA.

This Adhyaya treats of Purushottama-yoga. Purushottama here represents exactly the Eswara hitherto explained. This Adhyaya thus furnishes additional explanations to distinguish easily and correctly between the Individual Kshetragna and the Universal Kshetragna, between the two birds already noticed as remaining together in the body known as the Jiva and the Eswara. The knowledge of this Purushottama could be secured only by those who have actually relinquished the all-absorbing desires for material affairs known as the Samsara which is described as follows.

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छंदासि यस्य पर्णानि यस्तं वेद स वेदवित् ॥
अधश्चोर्ध्वं प्रसृतास्तस्य शाखाः गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्मासुबन्धीनि मनुष्यलोके ॥
न रूपमस्येह ततोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्वा ॥
ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥

"The eternal tree of Samsara known as Aswatha meaning transient, is rooted in the Avyakta above. Its branches below consist of the internal organs, and its leaves represent the Vedas supporting it. He who perceives this tree clearly understands the gist of the Vedas. Its branches extend upwards and downwards being fostered by the three gunas. The objects of senses are its sproutings. Its roots downwards become connected with human Karmas. Its form, beginning, end or middle cannot be perceived. This deep

rooted tree should be first cut down by the knowledge originating from dispassion, and then that region from which there is no return should be sought for with the earnest desire to reach that Primeval Eswara from whom this tree originated,"

The term Aswatha is here ingeniously coined to denote impermanency. It means that which may not exist for tomorrow. Our learned Pandit is sure to take it for the banyan tree and begin to argue that it has also its roots dropping from above. The word Aswa is defined in the same manner in our religious literature.

श्वः खलुः भवति न यस्मात्तस्मादश्वः चराचरो लोकः ।

तमधिवसन्तीमं बामश्वारूढां वदन्ति तत्त्वविदः ॥

"That which does not exist tomorrow is Aswa representing this illusory universe. The goddess that rules over the same is called Aswaroodha by the wise." Aswa the horse here refers to the universe as a whole which is transient and illusory. There are no horses and donkeys in this concern. This will be explained more fully in the subsequent chapter on the Aswa-medha.

The following describes the true character of Purushothama, Eswara or the Lord of all, stationed above the whole of mundane existence and its immutable laws.

न तद्भासयते सूर्यो न शशांके न पावकः ।

यत् गत्वा न निवर्तन्ते तद्धाम परमं मम ।

ममैवांशो जावलोके जीवभूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ।

शरीरं यदवाप्नोति यच्चाप्युत्कामतीश्वरः ।

गृहीत्येतानि संयाति वायुर्गेन्धानिवाशयात् ।

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विष्णुस्तुषेवते ।

उत्कामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
 विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ।
 यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवास्थितम् ।
 यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ।
 यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
 यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ।
 गामाविश्य च भूतानि धारयाम्यहमोजसा ।
 पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ।
 अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
 प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ।
 सर्वस्य चाहं हृदि सन्निविष्टो
 मत्तः स्मृतिर्ज्ञानमपोहनं च ।
 वेदैश्च सर्वैरहमेव वेद्यो
 वेदान्तकृद्वेदविद्वेद चाहम् ॥
 द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
 क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ।
 उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
 यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ।
 यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
 अतोस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

“The Sun, Moon and Fire do not shine in my divine region which once attained, there is no more return from it. The eternal Jiva who is a part of myself attracts the senses and mind from their localities in the individual bodies and carries them to other bodies, like the wind carries the fragrance of flowers from them. Remaining inside the body, the Jiva enjoys the external objects through the five senses and mind. The ignorant do not discover this Jiva when he remains in the body or when he leaves it or even when he enjoys the visible matters. But the wise find him out. The

Yogis by their diligence see him seated in their own Budhi, but the unqualified fail to see him in spite of their diligence. Understand that, the light that emanates from the Sun, Moon and Fire and illuminates the world, belongs to me. Entering into the earth I support the world by my energy. I nourish the whole of the vegetable kingdom in the form of Soma. Entering into the body in the form of Vyswanara or internal fire and associating myself with the life-breaths, I cause the digestion of the four varieties of food. I am the Atma seated in the Budhi of all. Memory, knowledge and their absence are bestowed by me according to the merits of the individuals. I am the author of Vedanta and the master of the Vedas. There are two Purushas in this world. One is Kshera consisting of everything destructible, and the other is Akshara the ever-lasting seed of Samsara. The highest Purusha different from these two is the eternal Eswara or Paramatma, who entering into the three worlds supports them. I am above Kshera and Akshara and am therefore named Purushothama in the Vedas and called so by my devotees."

The Eswara described in the previous Adhyayas is additionally explained here as *Purushothama* in comparison with the two lower *Purushas* named Kshera and Akshara. *Purushothama* means the best and highest among the *Purushas*, and the term *Purusha* conveys the idea of being confined within the body. (Vide page 66 Volume I)

यस्मात्पुर्यनुशेते च तस्मात्पुरुष उच्यते ॥

वायुपुराणम् ॥

Kshera here virtually alludes to the transient cosmological conception of man or the *Jagat*, and Akshara refers

to the individual soul already explained as *Jiva* which continues to exist accompanied by its *vasanas* until the final goal is reached through the help of the *Eswara*, Purushothama and Lord of Yoga or Sri-Krishna, who is the dispenser of justice to the individual *Jivas* in accordance with the merits of their *Karmas*. The substance of this *Adhyaya* is the same as that of the few previous ones dealing with the description of *Eswara*. *Eswara* seating himself in the *Budhi* of each individual enforces the rigorous laws of *Karma* according to the merits of the *Karmas* performed. The favour and disfavour of this *Eswara* thus entirely depend upon the work of the individual *Jivas* themselves. Man is held in everyway responsible for his own acts and he is free to seek for his own improvement. The process for attaining the eternal and glorious region of this *Eswara* is clearly pointed out in this *Adhyaya*. The deep-rooted *Aswatha* tree of *Samsara* should be first destroyed by the axe of dispassion, and then the holy region of *Eswara* may be discovered which once attained there is no return from.

अश्वत्थमेनं सुविरूढमूलं असङ्गशस्त्रेण दृढेन छित्वा ।

ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ॥

We should not fail to remember clearly that in the enquiries made so far in the *Gita*, we have invariably found that Sri-Krishna is explained all through as representing exactly the technical *Eswara* of our religious philosophy. We must also remember that we can approach this Almighty *Eswara* only by our own efforts in the proper direction pointed out in this *Adhyaya*. Even the idea of unaccountable fate is logically traced in our philosophy to the effects of our own previous *Karmas*. The *Eswara* enforces the law only according to the merits of our own *Karmas*. The

direction of the law is thus more or less within our own privilege and it should be properly utilized by our own *action* and not by indifference.

यस्माच्च येन च यथा च यदा च यच्च
 यावच्च यत्र च शुभाशुभमात्मकर्म ।
 तस्माच्च तेन च तथा च तदा च तच्च
 तावच्च तत्र च विधातृवशादुपैति ॥

ADHYAYA XVI.

DYVASURA-SAMPAT-VIBHAGA-YOGA.

This Adhyaya treats of Dyvasura-sampat-vibhaga-yoga. Two species of human nature are here explained, the Dyva as good and useful and the Asura as bad and dangerous. They allude to the varieties of inborn human tendencies accounted for as the net results of the effects of Karmas performed in the previous births. As such, they are only to be accepted as they are. But a correct knowledge of their distinctions is here explained as beneficial and necessary for the purpose of improving the good tendencies and destroying the bad ones. Before proceeding with this Adhyaya, it is advisable at the very outset, to understand clearly the real significance of the terms Dyva and Asura by examining if any technical definitions are available for them. It is not sufficiently satisfactory to be merely told that Dyva is godly and Asura is demoniacal. Such interpretations furnish little or no useful informations in a scientific subject like the Bhagavat-Gita. Besides, it is absolutely necessary to ascertain at such critical stages, whether the Puranic method of treatment alleged to be adopted in our religious literature

furnishes the required information, or only leaves the descriptions as vague and indefinite with the natural consequences of annihilating the sacred and scientific character of the text as a whole. It may be safely assured here that clear definitions of these two highly technical terms are however furnished in the Maha-Bharata itself within which the Bhagavat-Gita is embedded. Vide page 216 Volume II Part I.

तपोह्यधिष्ठितं देवैस्तपोघ्नमसुरैस्तमः ।
 एनेद्वासुरैर्गुप्तं तदाहुर्ज्ञानलक्षणम् ।
 सत्त्वं रजस्तमश्चात देवासुरगुणान्विदुः ।
 सत्त्वं देवगुणं विद्यादितरावासुरौ गुणौ ।
 सत्त्वं मनस्तथाबुद्धिर्देवा इत्यभिशब्दिताः ।
 व्यक्तं सृष्ट्युमुखं विद्यादव्यक्तममृतं पदम् ।
 निवृत्तिलक्षणं धर्ममव्यक्तं ब्रह्म शाश्वतम् ।
 क्रियायोगे च भेदाख्ये बहु संक्षिप्यते क्वचित् ।
 वसुरुद्रगणाद्येषु स्वानुभोगेन भोगतः ।
 एवमेष परः सत्त्वो नानारूपेण संस्थितः ।
 संक्षिप्तो दृश्यते पञ्चादेकरूपेण विहितः ।
 प्रकाशस्तपसो ज्ञानं लोके संशब्दितं तपः ।
 रजस्तमोघ्नं यत्कर्म तपसस्तत्स्वलक्षणम् ।
 भगवन्तमजं दिव्यं विष्णुमव्यक्तसंक्षितम् ।
 भावेन यान्ति शुद्धा ये ज्ञानतृप्ता निराशिषः ।
 ज्ञात्वात्मस्थं हरिं चैव न निवर्तन्ति तेऽव्ययाः ॥

शान्तिपर्व ॥

"Tapas or religious penance is supported by the Devas and destroyed by the Asuras. Gnan or knowledge is thus covered by both. Satwa, Raja and Tama are the qualities of the Devas and Asuras combined. Satwa belongs to the Devas and the other two to the Asuras. The *Satwic Mind*

and *Budhi* are known as the *Devas*. *Vyakta* or finite is mortal and *Avyakta* is immortal. Involutionary tendency is *Dharma* called eternal *Bramhan*. In the *Bheda* or analytical method called *Kriya-yoga*, the One appearing as the many is reduced to a few by a general classification under the heads of *Vasus*, *Rudras* &c., and in the end by further reduction the real One is perceived. That which produces light and knowledge is called *Tapas*. The destruction of *Reja* and *Tama* is its nature. The divine *Vishnu* known as *Avyakta* is attained by the passionless and the wise by this process of meditation. Having known this *Hari* residing within the Self, there is no more return to this mortal world.

The *Satwic* Mind and *Budhi* are here clearly pointed out as representing the *Devas*; all else represent the *Asuras*. *Tapas* is light and knowledge supported by the *Devas* and destroyed by the *Asuras*. We may now proceed with the text. The *Dyva* and *Asura* qualities in man explained below, tend to influence the Mind and *Budhi* in two opposite directions. The *Dyva* should be acquired and encouraged and the *Asura* should be destroyed, for the purpose of religious advancement.

अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
 दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ।
 अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
 दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ।
 तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
 भवन्ति सम्पदं देवीमभिजातस्य भारत ।
 दंभो दर्पोऽभिमानश्च क्रोधः पाश्व्यमेव च ।
 अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ।
 देवीसम्पद्विमोक्षाय निबन्धायसुरी मता ।
 मा शुचः सम्पदं देवीमभिजाताऽसि पाण्डव ।
 द्वौ भूतसर्गौ लोकेऽस्मिन् देव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ।
 प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
 न शौचं नापि चाचारो न सत्यं तेषु विद्यते ।
 अगत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
 अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ।
 एतां दृष्टिमवष्टभ्य नष्टात्मानोल्पबुद्धयः ।
 प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ।
 काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
 मोहाद्गृहीत्वाऽसत्प्राधान् प्रवर्तन्तेऽशुचित्रताः ।
 निन्तामपारमेयां च प्रलयान्तामुपाश्रिताः ।
 कामोपभोगपरमा एतावदिति निश्चिताः ।
 आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
 ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ।
 इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
 इदमस्तीदमपि मे भविष्यति पुनर्धनम् ।
 असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
 ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ।
 आढ्योऽभिजनवानस्मि कोऽन्योस्ति सदृशो मया ।
 यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ।
 अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
 प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ।
 आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
 यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ।
 अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
 मामात्मपरदंष्ट्रेषु प्रद्विषन्तोऽभ्यसूयकाः ।
 तानहं द्विषतः क्रूरां संसारेषु नराधमान् ।
 क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ।
 आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
 मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

“A person born with the following Satwic qualities is fit to attain to the glories of the gods; fearlessness, purity of mind, firmness in the yoga for true knowledge, charity, control of senses, devotion, religious practices, Tapas, absence of crookedness, harmlessness, truthfulness, absence of anger, giving with a hearty mind, control of mind, absence of evil telling, mercy towards fellow creatures, absence of covetousness, tenderness, restraint from bad deeds, steadiness, energy, forgiveness, boldness, purity, absence of cruelty and pride. Religious pretentiousness, conceit, extreme pride, anger, talking harsh and ignorance, are the inborn Asura qualities. The Dyva qualities lead to liberation and Asura to bondage. O, Arjuna! you are born with the former qualities, you need not therefore fear. The created animals in this world possess either the Dyva qualities or the Asura qualities, of which the former has been told; listen now to the description of the latter. The Asura-natured do not understand what ought to be done and what ought to be avoided. They are impure, irreligious and truthless. They declare that this world is false and has no divine basis. There is no Eswara and everything originates through the union of passion. The cruel creatures who hold such views through ignorance and want of common sense, have originated only for the ruin of this world. Actuated by strong desires, pride, conceit and ignorance, they perform unholy acts. They are beset with innumerable thoughts which continue till they die. They regard worldly pleasures as the summum-bonum of existence. Influenced by lust, anger and greed, they exert their best to acquire wealth by unlawful means. Deluded by ignorance, they always think as follows: ‘This I have now obtained, that I will secure soon. This too is mine and more shall be mine hereafter. One enemy has been already killed by me, the rest I shall soon destroy. I am the Lord Eswara,

I am the lucky, the strong, the accomplished and the blessed. I am rich and belong to high family. There is none equal to me. I will perform great religious acts, I will give charity, I will enjoy.' Thus confounded by various imaginations, environed by ignorance and influenced by worldly desires, they soon find their way down into the terrible hell. Bloating up by wealth they discourteously flatter themselves. They perform for the sake of mere fame religious acts contrary to the rules. These malicious persons subject to the influence of pride, greed and anger virtually hate me who am seated in their own bodies and in those of others. I ever force such cruel irreligious wretches to be born among the lower animals especially of highly Asura nature. Having taken births among Asura creatures, they keep still going down without hopes of reaching me at any time."

Having explained in detail the Dyva and Asura qualities, the origin of the latter is traced to three principal causes namely, Kama or desire, Krodha or anger and Lobha or greed.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
 कामक्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ।
 एतैर्विमुक्तः कौन्तेय तमोद्वारैर्लिभिर्नरः ।
 आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ।
 यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
 न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ।
 तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
 ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

"Kama Krodha and Lobha are the three causes for the ruin of man, and they stand as the three gates leading to hell. Therefore they should be relinquished by man. A man freed from these, naturally takes to Tapas, yoga and

other religious practices leading to liberation, and finally attains it. But he who acts according to Kama or desire, without caring for religious ordinances, secures no good, no happiness and no liberation. For discriminating good Karmas from bad ones, the Sastra is the proper authority. You should therefore perform good Karmas ordained by the Sastra."

'Do proper Karma' is the key-note in this Adhyaya as in the whole of the Bhagavat-Gita. The science of Karma-yoga is the serious subject dealt with throughout the sacred text. There is no history or geography in this description. Karma as explained here includes doing a good act and avoiding a bad one. The good Karmas produce the Dyva tendencies and raise man higher, and bad Karmas produce the Asura tendencies which push man down causing hopeless births among the lower orders of creation. Man is therefore seriously warned here against losing his golden opportunity to rise higher in the scale of religious progress. If the chances now offered as a human being are not utilized at once, there is no guarantee that he may not have to go down and lose them altogether. All procrastinations in this direction are extremely unwise and dangerous.

कृष्ण त्वदीयपदपङ्कजपञ्जरान्ते
अथैव मे विशतु मानसराजहंसः ।
प्राणप्रयाणसमये कफवातपित्तैः
कण्ठाबरोधनविधौ स्मरणं कुतस्ते ॥

ADHYAYA XVII. SREDHA-TREYA-VIBHAGA-YOGA.

This Adhyaya treats of Sredha-treya-vibhaga-yoga. Sredha here means the belief in the existence of God and the mental attitude consequent on it. In the previous Adhyaya, Arjuna was told that the man who acts according to his desire without caring for the ordinances of the Sastra does not secure liberation.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

Arjuna now asks a curious question alluding to the common mistaken practice in the world.

अर्जुन उवाच ॥

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥

“Arjuna asked. O Krishna! tell me whether the position of those who worship with Sredha or belief in God but without caring for the ordinances of the Sastra, would be classed under Satwa, Reja or Tama.”

Here, the actual worship of God is said to be performed; it is therefore different from what was said in the previous Adhyaya as no worship was there referred to. The question of Arjuna being however too general, it is answered by explaining the three-fold classification of Sredha itself.

श्रीभगवानुवाच ॥

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति मां शृणु ।

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ।

यजन्ते सात्विका देवान्यक्षरक्षांसि राजमाः ।

प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥

“Sredha is classified as Satwic, Rajasic and Tamasic according to the inborn nature of man. Sredha is originated in accordance with the effects of previous Karmas. A man in fact, is formed and recognised by the nature of his Sredha. Those who possess Satwic Sredha worship the gods; the Rajasic, worship the Yekshas and Rakshasas; the Tamasic, worship the Pretas and Bhutas.”

The Devas are here clearly specified as the objects of Satwic worship, Yekshas and Rakshasas as those of Rajasic worship and Pretas and Bhoota-ganas as those of Tamasic worship. This passage is sure to afford ample scope for the ingenious exercises of the modern enlightened interpreters. While dealing with Adhyaya IX, we have already noticed in detail the Puranic significance of the Devas, Pitris and Bhootas. It is necessary to enquire here seriously for the exact significance of the technical terms, the Yekshas and the Rakshasas. They are clearly defined in the following passages from the sacred texts which are available for convenient reference.

प्रजापतिः पुरा सृष्ट्वा ह्यपः सलिलसंभवः ।

तासां गोपायने सत्वानसृजत्पद्मसंभवः ।

ते सत्वाः सत्वकर्तारं विनीतवदुपस्थिताः ।

किं कुर्म इति भाषन्तः क्षुत्पिपासाभयार्दिताः ।

प्रजापतिस्तु तान्याह सत्वानि प्रहसन्निव ।

आभाष्य वाचा यत्नेन रक्षध्वमिति मानदः ।

रक्षामेति च तत्रान्ये जक्षाम इति चापरे ।

भुङ्क्षिताभुङ्क्षितैरुक्तं स्ततस्तानाह भूतकृत् ।

रक्षामेति च यैरुक्तं राक्षसास्ते भवन्तु वः ।

जक्षाम इति यैरुक्तं यक्षा एव भवन्तु वः ॥

वाल्मीकिरामायण-उत्तरकाण्डम् ॥

अन्धकारे क्षुधाविष्टः ततोऽन्यां सृजते पुनः ।
 तेन सृष्टाः क्षुधात्मानः तैर्भास्यादातुमुद्यताः ।
 अंभां स्येतानि रक्षाम उक्तवन्तश्च तेषु च ।
 राक्षसास्ते स्मृता लोके क्रोधात्मानो निशाचराः ।
 येऽब्रुवन् क्षिणुर्मोभासि तेषां हृष्टाः परस्परम् ।
 तेन ते कर्मणा यक्षा गुह्यकाः क्रूरकर्मणः ।
 रक्षणे पालने चापि धातुरेष विभाव्यते ।
 य एष क्षिति धातुर्वै क्षयणे सन्निरुच्यते ॥
 वायुपुराणम् ॥

“Bramha once created Apa (waters) from water and also certain creatures to protect them. Suffering from hunger and thirst, the creatures enquired of their creator as to what they should do. Bramha ordered smiling, to protect them. One set of the creatures agreed to protect them being not hungry, the remaining set wanted to eat them up through hunger; the former was accordingly styled Rakshasas and the latter Yekshas.”

“Bramha in his hungry mood created some others in the dark. These creatures being hungry attempted to take the Ambhas (waters). Some of them said they would protect the waters. They are known as the Rakshasas, the cruel wanderers at night. The rest of them in consultation with each other, gladly said they would eat up the waters. They are the cruel Yekshas and Guhyakas. The root meaning of the word Reksh is to preserve or protect and that of Yeksh is to destroy.”

It must be particularly noticed here that the quotations from two different texts, explain the subject matter exactly in the same manner. Two sets of creatures are here described, one wishing to preserve the waters and the other to destroy them. The whole description furnished in regular

Puranic style, could not possibly convey any reasonable meaning without a clear knowledge of the ordinary technicalities. There is no exaggeration, no poetical fancy here. The technical subject is not studied and therefore not understood. Apa and Ambha generally meaning the waters, technically apply here to Karmas and Tushtis, signifying the accomplishment of certain results in religious practices and the mistaken satisfaction in them without further progress. They are described as consisting of nine varieties in the Kapila-Sankhya.

आध्यात्मिकाश्चतस्रः प्रकृत्युपादानकालभाग्याख्याः ।

बाह्या विषयोपरमात् पञ्च नव तुष्टयोऽभिहिताः ॥

एव नव तुष्टयः तासां नामानि शास्त्रान्तरे प्रोक्तानि ॥ अंभः । सलिलम् । ओषः । वृष्टिः । सुतमः । पारम् । सुनेत्रम् । नारीकम् । अनुत्तमोभसिकम् । इति ॥

“The Tushtis or mistaken satisfactions, are nine in number, four of them are internal and five external referring to the five senses. They are named in the Sastras as Ambha, Salila, Ogha, Vrishti, Sutama, Parom, Sunetra, Narika and Anuthamambhasika.”

From the above explanations, we can clearly understand that the Rakshasas represent those who care for Karmas and their effects, or those who protect or preserve them. The Yekshas represent those who destroy the Karmas or go beyond them as unimportant. The latter are therefore superior to the former who are described as creatures of the night or darkness, signifying their want of real knowledge. Among these two species of creation, the Rakshasas therefore allude to the human beings who stick on to religious Karmas and to their transient effects, without understanding their real object in the progressive scale of devotion. The

Yekshas allude to a higher class of human beings, who after performing the Karmas, leave them and their effects and take to more scientific and philosophical processes in their devotional practices. Both varieties are therefore likely to be found among mankind, and it is earnestly believed that the condemned Rakshasas at least are still in existence amongst us. They are of course far superior to the generality of mankind who are entirely given up to material desires. The Yekshas and the Rakshasas explained in the Gita as the objects of Rajasic worship, convey exactly the same ideas expressed in all other religious texts about them. They denote specific *conditions* of the human mind technically explained in the sacred text. All collateral inferences based upon the prevailing misinterpretations are therefore only ridiculous displays of innocent ignorance. We must now proceed with the text. After classifying and explaining Sredha, similar classifications of food, worship, tapas and charity are explained with a view to encourage the Satwic ones and to avoid the Rajasic and Tamasic.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥

"Three varieties of food are liked differently by different sorts of people. Yegna, Tapas and charity are also similarly of three kinds. Their distinctions shall be stated here."

The classification of food is as follows.

आयुः सन्बलारोग्य सुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहारा. सात्विकप्रियाः ।

कटुम्ललवणात्युष्ण तीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ।

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥

"The Satwic natured have a natural liking for food which tends to increase strength, pleasure, happiness and longevity of life, which contains fatty matter as well as nourishing and strengthening stuff. The Rajasic natured have a liking for food which is saltish, sour, bitter or pungent, hot, astringent, fatless, and productive of thirst, grief, sorrow and disease. The Tamasic natured have a liking for food which is cooked long ago, which has lost its essence, stinking, stale, remnant after eating and unholy."

It may not be out of place here to draw the particular attention of the modern social reformers to the above passages and to request such of them as may be inclined to respect the instructions in the Gita, to be mindful of the established principles here stated, in their earnest attempts to improve mankind. It must be acknowledged here that the sacred text only enunciates general scientific principles without distinctions of caste and creed. It would therefore be a pity to disregard them on false and irrelevant grounds. Our religious texts are explicit and unsparing in this matter of food basing their arguments always on scientific principles. It is therefore improper to criticise them as sectarian or superstitious. Hollow arguments based upon apparent convenience or propriety cannot alter or affect the scientific importance of the subject. Science permits no vague conjectures and illogical opinions to meddle with it. It must be treated as science and science only. The following is a quotation from Linga Purana on the same point worthy of notice in this connection.

अन्नशुद्धौ सत्वशुद्धिर्न मृदा न जलेन वै ।

सत्वशुद्धौ भवेत्सिद्धिस्ततोन्नं परिशोधयेत् ॥

“Purity of mind depends on purity of food and not upon water and soap. Upon purity of mind depends the attainment of religious perfection. Therefore the food used must be properly scrutinised.”

Any existing restrictions concerning food could therefore be set at nought only on strong scientific grounds. Yegna or adoration of God is classified as follows.

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ।

अभिसन्धाय तु फल दंभार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञ विद्धि राजसम् ।

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥

“Yegna or worship is satwic when it is performed under the firm belief that it is a duty and without a desire for its fruits. It is Rajasic when performed through pride and for the purpose of obtaining its effects. It is Tamasic when performed against the ordinances, without giving food and charity and without the required Mantras.

यज्ञोवैविष्णुः इति श्रुतेः ॥

The Sruti says Yegna means Vishnu or worship of the divine essence called Vishnu which pervades everything and technically called the Avyakta and the Eswara. The Yegnas are prescribed for religious devotions for the purpose of gradually reaching this Avyakta by slowly getting rid of the Vyakta or the gross materiality. Relinquishment of gross desires is naturally therefore the main object of Yegnas. The destruction of the beastly desires in man is Puranically described as sacrificing the beasts for the pleasure and favour of Indra or the pure Individual Soul. This simple and sensible description is literally interpreted at

present as the offering of fleshy food to Indra by a pure vegetarian Hindu. The simple fact is, that vegetarianism and animal food are plain contradictions in terms and in conceptions.

यूपान् छित्वा पशून् हत्वा कृत्वा रुधिरकर्दमम् ।
यद्येवं गम्यते स्वर्गे नरके केन गम्यते ॥

There are several varieties of Yegnas described in the sacred literature in the established Puranic style, such as Aswa-Medha, Powndarika, Maha-Powndarika &c., which are now carelessly misinterpreted and reduced to the most ridiculous and abominable absurdities ever heard of in this material world. The limited object and scope of this little essay however, prohibit fuller exposition of the mistakes here.

Tapas meaning heat, light and knowledge, is explained below in its three-fold classification.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ।
अनुद्वेगकर वाक्य सत्य प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ।
मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानस उच्यते ।
श्रद्धयापरया तप्त तपस्तत्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ।
सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तादिह प्रोक्तं राजसं चलमध्रुवम् ।
मूढप्राहेणात्मनो यत्पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥

"Physical tapas consists in respecting gods, the twice-born, the elders and the wise, also in purity, plainness,

charity and harmlessness. Oral tapas consists in the speech which wounds no feelings of others, which is true, pleasing and useful, as well as in the study of the Vedas. Mental Tapas consists in peacefulness of mind, mildness, restraint of speech, restraint of mind and purity of attitude. Tapas performed with Sredha or faith in God is of three kinds. It is Satwic when performed without the desire for its fruits. Tapas is Rajasic and transient when it is performed with feelings of pride and for the object of gaining fame, honor and respect. Tapas is Tamasic when performed without a definite idea of the act, causing great inconvenience and pain to oneself and with the aim of hurting another."

Tapas is here classified into physical, mental and oral, in addition to the general classification into Satwic, Rajasic and Tamasic. Dana or donation is similarly classified into three varieties.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ।

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्रष्टं तद्दानं राजसं स्मृतम् ।

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

"A donation is Satwic when it is made at auspicious times, as a matter of duty, to the righteous and learned, without expectations of any return for the act. It is Rajasic when made unwillingly and with hopes of return or with desire for its results. It is Tamasic when made at bad times, in bad places and to bad persons, with feelings of disregard and contempt."

It is clear from the above, that charities to be reckoned proper and useful, should conform to the general principles

laid down here. The proper criterion for testing is here furnished and it is doubtful what percentage of the existing ones would fall within the proper use of charities. The application and significance of the religious terms Om, Tat and Sat are explained below in this connection.

ओंतत्सदिति निर्देशो ब्रह्मणः त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ।

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ।

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ।

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ।

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थाय सदित्येवाभिधीयते ।

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

“The Bramhan is indicated by the three terms Om, Tat and Sat. The Bramhins, Vedas and Yegnas are first formed by this indication. Therefore, in the performance of ordained Yegnas, tapas and charity, those who meditate upon Bramhan, begin them by uttering Om. Those who seek final emancipation use the term Tat while commencing Yegna, tapas and charity which they perform without any desire for their fruits. In the happening of a longwishedfor event, in the accruing of a religious merit and in important religious ceremonies like marriage, the term Sat is used. This term is also used to denote the determination to perform Yegna, tapas, charity or any other act pertaining to Bramhan. When any of these is performed without Sredha or faith, the act is called Asat. It is of no use here or hereafter.”

We see from the above that Bramha-vadins or gnanis use the term Om and Mumukshus or those who seek liberation use the word Tat. The former refers to a higher stage than the latter, although both the terms indicate the Bramhan. The third and the last is Sat, which is used to denote that Bramhan is the only real existence underlying all the religious acts. When this idea is not prominent in the mind of the performer, his act becomes Asat or useless. The necessity to maintain the thought of Bramhan in the performance of all the religious acts, is therefore insisted upon. It is also declared that all acts merely actuated by the desire for material prosperity or heavenly comforts, are religiously denounced as Asat. Further, the three syllables above noticed pertaining to Bramhan, are said to have formed the Vedas, the Bramhins and the Yegnas.

ओंतत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥

The syllable Om alludes to the conception of the totality of existence and is therefore the highest *verbal expression* possible to represent the nature of Bramhan. On the other hand, Tat or *That* referring to Bramhan, still indicates the existence of a separate *Idom* or this as opposed to it. *Sat* suggests to a greater extent the existence of Idom or this, although it establishes the existence of Bramhan as its underlying basis. Thus the three syllables express the different degrees in the conception of Bramhan. The description of the Vedas, Bramhins and Yegnas as formed by the three syllables, therefore clearly signifies that their important characteristics allude to their adaptability to attain the Eternal Bramhan. An Yegna is therefore no Yegna if it is not related as specified here, to the proper means of attaining the Bramhan. Similarly, the Vedas and the

Bramhins could not hold their position if they do not serve the object intended. If all the three syllables explained above become inapplicable to the Vedas, Bramhins or Yeg-nas, they are inevitably reduced to Asat.

किं तीर्थ हरिपादपद्मभजनं किं रत्नमछा मतिः
 किं शाल्वं श्रवणेन यस्य गलति द्वैतान्धकारोदयः ।
 किं मित्रं सुततोपकाररसिकं तत्त्वावबोधः सखे
 कः शत्रुर्वद खेददानकुशलो दुर्वासनासञ्चयः ॥

ADHYAYA XVIII.

SANYASA-YOGA.

This Adhyaya treats of Moksha-yoga known also as Sanyasa-yoga. It virtually contains a summary of all the previous Adhyayas and it serves as a special commentary upon Adhyayas III and V dealing with Karma and Karma-Sanyasa respectively. Arjuna enquires the technical difference between the terms Sanyasa and Tyaga used in the previous Adhyayas, as both denote the fact of relinquishment. It is explained as follows.

अर्जुनउवाच ॥

सन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
 त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥

श्रीभगवानुवाच ॥

काम्यानां कर्मणां न्यासं सन्यासं कवयो विदुः ।
 सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ।
 त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
 यज्ञदानतपः कर्म न त्याज्यमिति चापरे ।
 निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
 त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ।

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
 यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ।
 एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
 कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ।
नियतस्य तु सन्यासः कर्मणो नोपपद्यते ।
 मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ।
 दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
 स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ।
 कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
 सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।
 नद्वेष्यकुशलं कर्म कुशलं नानुषज्जते ।
 त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ।
 नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
 यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।
 अनिष्टमिष्ट मिश्रं च त्रिविधं कर्मणः फलम् ।
 भवत्यत्यागिनां प्रेम्ण न तु सन्यासिनां क्वचित् ॥

"Arjuna said. I wish to know the difference between Sanyasa and Tyaga. Sri-Krishna replied thus." The wise understand that abandoning the Karmas classed under Kamya varieties is *Sanyasa*, and that abandoning the fruits of all the Karmas performed is *Tyaga*. Some say that all Karmas are bad and should be abandoned. Others say that Yegna, Dana and Tapas should not be abandoned. I shall explain to you what is actually meant by Tyaga. It is of three kinds. Yegna, Dana and Tapas should be performed as they are purifying, and ought not to be abandoned. But, they should only be performed without any desire for their fruits. The Karmas known as Niyata or Nitya differing from Kamya, cannot be abandoned. Abandoning them through ignorance is *Tamasic Tyaga*. Abandoning Karmas

on the ground of inconvenience or trouble is *Rajasic Tyaga*. It will never procure the beneficial results of *Sanyasa*. The performance of *Karmas* called *Nitya*, without attachment and without desire for their fruits is *Satwic Tyaga*. The *Kamya-Karmas* should not be hated and the *Nitya* should not be longed for. The wise man having no doubts as to their real character, is called a *Tyagi*. One who is not yet free from *Egoism* but still cares for his body, cannot afford to abandon all *Karmas*. Therefore, he who abandons the fruits of *Karmas* performed, is called a *Tyagi*. The resulting fruits of *Karmas* are pleasurable, painful and mixed, if the performer is not a *Tyagi*. They do not however apply to a *Sanyasi*."

From the above passage, it is clear that all except the *Gnani* who is ever engaged in the meditation of *Bramhan*, should perform the ordained *Karmas* without any desire for their fruits. The gist of such repeated instructions and warnings contained in the sacred text should be clearly understood. The *Gnani* is ever engaged with the meditation of *Bramhan*, whereas, others are fully occupied with matters which virtually obstruct all possibilities of entering into the path leading to liberation. The performance of ordained *Karmas* serves the double purpose of qualifying the worldly man for higher religious practices and of removing the chances for mischief during the time so occupied. The ordained *Karmas* if properly understood would be found to have been prescribed with the highest scientific knowledge and experience pertaining to the religious advancement of man as he is physically and mentally constituted.

It is not possible here to go into the details of the subject, but it is earnestly hoped that a sympathetic and earnest enquiry coupled with the correct knowledge of the

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
 यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ।
 एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
 कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ।
नियतस्य तु सन्यासः कर्मणो नोपपद्यते ।
 मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ।
 दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
 स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ।
 कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
 सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।
 न द्वेष्ट्यकुशलं कर्म कुशलं नानुषजते ।
 त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ।
 न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
 यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।
 अनिष्टमिष्ट मिश्रं च त्रिविधं कर्मणः फलम् ।
 भवत्यत्यागिनां प्रेत्य न तु सन्यासिनां क्वचित् ॥

“Arjuna said. I wish to know the difference between Sanyasa and Tyaga. Sri-Krishna replied thus.” The wise understand that abandoning the Karmas classed under Kamya varieties is *Sanyasa*, and that abandoning the fruits of all the Karmas performed is *Tyaga*. Some say that all Karmas are bad and should be abandoned. Others say that Yegna, Dana and Tapas should not be abandoned. I shall explain to you what is actually meant by Tyaga. It is of three kinds. Yegna, Dana and Tapas should be performed as they are purifying, and ought not to be abandoned. But they should only be performed without any desire for their fruits. The Karmas known as Niyata or Nitya differing from Kamya, cannot be abandoned. Abandoning them through ignorance is *Tamasic Tyaga*. Abandoning Karmas

on the ground of inconvenience or trouble is *Rajasic Tyaga*. It will never procure the beneficial results of *Sanyasa*. The performance of *Karmas* called *Nitya*, without attachment and without desire for their fruits is *Satwic Tyaga*. The *Karma-Karmas* should not be hated and the *Nitya* should not be longed for. The wise man having no doubts as to their real character, is called a *Tyagi*. One who is not yet free from *Egoism* but still cares for his body, cannot afford to abandon all *Karmas*. Therefore, he who abandons the fruits of *Karmas* performed, is called a *Tyagi*. The resulting fruits of *Karmas* are pleasurable, painful and mixed, if the performer is not a *Tyagi*. They do not however apply to a *Sanyasi*."

From the above passage, it is clear that all except the *Gnani* who is ever engaged in the meditation of *Bramhan*, should perform the ordained *Karmas* without any desire for their fruits. The gist of such repeated instructions and warnings contained in the sacred text should be clearly understood. The *Gnani* is ever engaged with the meditation of *Bramhan*, whereas, others are fully occupied with matters which virtually obstruct all possibilities of entering into the path leading to liberation. The performance of ordained *Karmas* serves the double purpose of qualifying the worldly man for higher religious practices and of removing the chances for mischief during the time so occupied. The ordained *Karmas* if properly understood would be found to have been prescribed with the highest scientific knowledge and experience pertaining to the religious advancement of man as he is physically and mentally constituted.

It is not possible here to go into the details of the subject, but it is earnestly hoped that a sympathetic and earnest enquiry coupled with the correct knowledge of the

method of treatment adopted in the sacred literature, would undoubtedly produce an admiration for the extraordinary skill and knowledge displayed therein. In the above passage as well as in all the religious literature, a general classification of Karmas into Kamya and Nitya could be observed, the former alluding to Karmas procuring material comforts and the latter securing benefit to the real Individual Self. The classification of Karmas into Yegna, Tapas and Dana repeatedly found in the text conveys the same idea. Yegna is adoring the Eswara, Tapas is self-purification and Dana is charity to others. Yegna and Dana invariably go together and constitute the religious and moral acts for the benefit of the public one is capable of performing, and they naturally fall under Kamya procuring good effects to the performer almost in kind. The Nitya referring to self-purification secures the necessary qualifications for obtaining real knowledge. The Gnani who is ever meditating upon the Bramhan and has no time to spare, is not therefore required to perform either of these Karmas. If a man is also fully engaged in Tapas and in the Nitya variety of Karmas for his self-purification, no other Karmas are required of him. But if he is only partly occupied with such work, he is enjoined to do the Karmas useful to the public and productive of good effects. As the good effects accruing to the performer tend only to increase Samsara, he is advised to perform them without the desire for their fruits. It necessarily follows from these explanations that no religious Karmas are ever ordained or even permitted, which would produce harm to any living creature. The Pasu-medhas, Aswa-medhas and similar religious Yegnas are only described in the Puranic style, conveying high abstract ideas of philosophy in a concrete form in the religious rituals, with a view to familiarise the public with the scientific religious processes

to be practised in future after acquiring necessary qualifications. It is exactly like the worship of an idol in the place of the Omnipresent Eswara. The mistake lies in the literal interpretation of the subject and sometimes even in omitting important terms prominently expressed in the texts themselves. The Pasu-bendha meaning a cow-sacrifice is often found performed by sacrificing a sheep instead. The full nomenclature of the ceremony is Niroodha Pasu-bendha, *Niroodha*, plainly means *conventional* and even through the name of the ceremony a serious warning is given against mistaken cruelty towards living creatures. Again, another synonym for this Yegna is *Adhwara* meaning harmlessness. Pasu-bendha as a religious ceremony has its valuable technical significance. Pasu refers to ignorance and also to the material world. पश्यतीतिपशवः All that is visible is Pasu. The sacred idea conveyed by the ceremony is the necessity to destroy the gross desires for material prosperity and to attain to the Soma-Loka which alludes to the pure region of Kshetragna or Jiva seated within the body of man. Vide page 31.

योसौ क्षेत्रज्ञसंज्ञो वै देहोऽस्मिन् पुरुषः परः ।

स एव सोमो मन्तव्यो देहिनां जीवसंज्ञकः ॥

बराहपुराणम् ॥

“Soma is the same as the Jiva or Kshetragna seated within the body of man.” The Yegnas prescribed if performed without misunderstanding their real significance, would be highly useful to the self as well as to the public. But as they are, it is simply agonising to think of their extremely mischievous consequences and deterioration.

अज्ञातपाण्डित्यरहस्यमुद्रा ये काव्यमार्गे दधतेऽभिमानम् ।

ते गारुडीयाननधीत्य मन्त्रान् हालाहलास्वादनमारभन्ते ॥

It has been just noticed in the above quotation from this Adhyaya that an ordinary man cannot practically afford to abandon all Karmas or doings. This is a simple and established physiological and Psychological fact.

नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥

The main object of our religion is therefore to convert man's actions into those useful for religious advancement. It must therefore be a serious and scientific task to provide the different varieties of men with suitable religious Karmas which would help them on in their onward course to final emancipation. It will soon be evident beyond a doubt that no whimsical or sectarian methods are adopted for the purpose, anywhere in our sacred literature. A thoroughly philosophical and scientific analysis of human acts is most logically conducted here, which in itself will fully convince every reasonable person, of the most cosmopolitan, permanent and unchangable nature of the religious processes prescribed in our ancient and holy religion, for the real and eternal welfare of man-kind in general.

पञ्जैतानि महाबाहो कारणानि निबोध मे ।
 सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ।
 अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
 विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ।
 शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
 न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ।
 तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
 पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ।
 ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
 करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥

“In the Sankhya philosophy which deals with the end of Karmas, five causes are explained which constitute every

Karma or act. For all the actions, proper and improper, whether they are physical, mental or oral, there must be these five causes, namely the body, the doer, the organs of sense, the work of the vital air and the divine basis called Dyvom which supports all these. Such being the case, he who unwisely and ignorantly attributes the Karmas to unconnected Atma, does not perceive the truth. Gnana or the process of knowing, Gneya or the object known and Gnata or the knower are the three propelling causes for action. The organs of sense as the instruments, Karma the act and Karta the doer, are the three supports for action." Further detail classifications and explanations of Gnana, Karma, Karta, Budhi, Dhriti and Sukhom or happiness, into Satwa, Reja and Tama, are clearly furnished below.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
 प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ।
 सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
 अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ।
 पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
 वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ।
 यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
 अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ।
 नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
 अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ।
 यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
 क्रियते बहुलायासं तद्राजसमुदाहृतम् ।
 अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
 मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥
 मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
 सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ।

रागी कर्मफलप्रेप्सुर्हृब्धो हिंसात्मकोऽशुचिः ।
 हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ।
 अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
 विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥
 बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
 प्रीच्यमानमशेषेण पृथक्त्वेन धनञ्जय ।
 प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभरे ।
 बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ।
 यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
 अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ।
 अधर्मं धर्ममिति या मन्यते तमसावृता ।
 सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥
 धृष्ट्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
 योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ।
 यया तु धर्मकामार्थान् धृष्ट्या धारयतेऽर्जुन ।
 प्रसङ्गेन फलाकाङ्क्षे धृतिः सा पार्थ राजसी ।
 यया स्वप्नं भयं शोकं विषादं मदमेव च ।
 न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥
 सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
 अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ।
 यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ।
 विषयेन्द्रिय संयोगाद्यत्तदग्रेऽमृतोपमम् ।
 परिणामे विषमिव तत्सुखं राजसं स्मृतम् ।
 यदग्रे चाऽनुबन्धे च सुखं मोहनमात्मनः ।
 निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ।
 न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
 सत्त्वं प्रकृतिर्जैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥

"I shall explain to you how in the Sankhya philosophy,
 Gnana or ordinary knowledge of things, Karma or action
 and Karta or doer, are differently classified in their relation

to the three Gunas. The perception of the single, eternal and undivided Atman as pervading all created objects separately seen, is called *Satwic Gnana*. The perception of different individual souls as residing separately in different bodies, is *Rajasic Gnana*. The adherence to one insignificant matter, mistaking it unreasonably as all-important, is called *Tamasic Gnana*. The performance of the Karmas known as Nityas, without attachment and anger and without the desire for their fruits, is called *Satwic Karma*. The performance of Karmas, with great inconvenience, with desire for their fruits, and with feelings of pride, is called *Rajasic Karma*. The performance of Karmas through ignorance, disregarding incapacity and without considering future consequences, possible losses and harm to others, is called *Tamasic Karma*. When the Karta or doer acts with steadiness and earnestness, with feelings of firmness in success and failure and without attachment and pride, he is called *Satwic Karta*. When the doer is covetous, cruel, unholy and unsteady, and acts with worldly attachment and desire for the fruits of actions, he is known as *Rajasic Karta*. When the doer is mentally unsteady, ignorant, unmannerly, deceitful, impertinent, lazy, ever-weeping and procrastinating, he is known as *Tamasic Karta*. I shall completely explain to you here the three-fold classification of Budhi and Dhriti in their relation to the Gunas. The *Budhi* or Intellect which clearly perceives the ways to bondage and liberation, also the proper and improper acts, the dangers and their absence, is called *Satwic*. The *Budhi* which misunderstands Dharma and Adharma, proper and improper acts, is called *Rajasic*. The *Budhi* which through ignorance takes Adharma for Dharma and everything else for its opposite, is called *Tamasic*. The *Dhriti* or Intellectual steadiness which controls by concentrated Yoga, the

workings of mind, Prana and the senses, is called *Satwic*. The Dhriti which properly guides and secures Dharma, Artha and Kama, with desire for their fruits, is known as *Rajasic*. The Dhriti which is incapable of abandoning sleep, fear, grief, sorrow and haughtiness is called *Tamasic*. Listen how Sukhom or happiness is classified into three varieties. That which is pleasurable by practice, that which destroys pain and that which is apparently painful in the beginning, but produces eternal pleasure at the end by purifying the Intellect devoted to the knowledge of Bramhan, is called *Satwic Sukhom*. The apparent pleasure which at first originates from the contact of external objects of sense and which becomes hateful like poison in the end, is called *Rajasic*. The pleasure, which in the beginning as well as during its existence is deluding by creating sleep, laziness and intoxication, is *Tamasic*. There is nothing pertaining to the earth or Devas in heaven that is not affected by the three Gunas of Prekriti "

A clear and succinct scientific analysis is here presented for the eternal benefit of those inclined to the ways of religious devotion. The analysis is logically exhaustive and leaves no loop-hole for misinterpretation. All acts of perversion could be easily discovered in their true colours by a mere reference to the above classifications and explanations of the constituent parts therein particularised. The analytical classifications above furnished further disclose that no differences of nationality, caste, creed, age or sex, are ever intended to be associated with the highly cosmopolitan and sacred subject. But it would certainly be curious to notice the following apparent classification of castes and their duties in this Adhyaya, virtually forming part of the analysis itself based as it is upon the distinct characteristics of the three Gunas.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
 कर्माणि प्रविभक्तानि स्वभावप्रभैर्युगैः ।
 शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
 ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ।
 शौर्यं तेजो धृतिर्दाक्ष्यं युद्धेचाप्यपलायनम् ।
 दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ।
 कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
 परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ।
 स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
 स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ।
 यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
 स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।
 श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
 स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ।
 सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
 सर्वारम्भाहि दोषेण धूमेनाभिरिवावृताः ॥

Ordinarily interpreted, this passage may be translated as follows:

"The Karmas are prescribed for the Bramhins, Kshetriyas, Vysyas and Sudras, in accordance with their own natures. The Karmas for Bramhins by nature, are mental quietness, control of the senses, tapas, purity, patience, truthfulness, knowledge, discrimination and theism. The Kshetriya's Karmas by nature are, courage, dignity, firmness, dexterity, fearlessness in fighting, charity and the grandeur of a master. Cultivation, cattle-rearing and trade similarly belong to the Vysya, and dependent service belongs to the Sudra. The performance of one's own Karma leads him to perfection. I shall tell you how one interested in his own Karma attains perfection. Everything

has originated from that which pervades all. Worshipping it by one's own Karma, man attains perfection. However bad one's own Karma may be, it is more felicitous than another's Karma well performed. The performance of the Karmas ordained by nature does not produce evil. All Karmas in the world are defective like the fire covered with smoke, but none should therefore abandon his own Karma on that account."

The above classification of human beings into four castes, such as Bramhana, Kshetriya, Vysya and Sudra together with the enumeration of their duties, would undoubtedly create much trouble and confusion here, according to the literal interpretations now prevailing. There is hardly any reason to presume that a highly philosophical treatise like the Bhagavat-Gita dealing with its subject in an extremely cosmopolitan and scientific style, should be taken to be defining merely the existing caste distinctions in India. All else in the text applies to man in general, all over the world, old and new; and to limit its widest application therefore at the end in this manner and reduce it to a dissertation on the vexed question of social and caste distinctions in the Indian Peninsula, would surely be an unpardonable wrong done to this famous and sacred divine Song. The above verses deserve therefore to be particularly noticed and scrutinized. The current interpretation given in the translation starts with a confusion of ideas regarding the meaning of the term Karma. It is at one time interpreted as *tendency* inherent in man on account of his previous acts, and in some places said to represent *duty ordained*. Taking the distinction of caste as depending upon born tendencies, a Bramhin may be easily called a Vysya, and a Soodra may be similarly named any other higher caste. There is evidently a serious logical mistake

in this argument, as the tendencies referred to are neither definite nor permanent. They change very often in the same person which must necessarily change his caste every-time. If the qualities enumerated refer to the *duties* of each caste, there is no criterion to determine the caste itself. In either case, the interpretation furnished cannot consistently hold for a long time. Besides, it would be extremely preposterous to convert the natural tendency of an individual into his duties towards himself or towards the public. Thieving cannot possibly be prescribed as an ordained duty of a roguishly inclined person. No principles of law or rules of society would permit such a serious blunder. Perhaps our sacred and hoary religion has by this time been reduced to such disrepute that ridiculous principles and theories of the kind may be carelessly attributed to it with impunity. Let us here ask a most natural and common sense question relating to the four castes mentioned in the last Adhyaya of the sacred Gita. What is the authority or cogent reason for the application of the terms Bramha, Kshetra, Vysya and Soodra, as used particularly in the Bhagavat-Gita, to the existing four castes in India? These terms are commonly used in various other texts to represent different classes of matters, other than the human castes. The granite stones suited for making idols are classified into these very four divisions, according to their colour.

ब्राह्मण क्षत्र विट् शूद्रश्चिला स्युर्ध्वलाङ्गनाः ।

पीताः कुष्णाश्च लिङ्गानि कुर्यात्ताभिर्यथाक्रमम् ॥

“The stones are of white, red, brown and black colours, named Bramhana, Kshetra, Vysya and Soodra respectively. They should be properly selected and worked for making idols for worship.”

BRISMA-PARVA.

Serpents, trees and several other stuffs are similarly classified in the Sanskrit texts treating of them. These can therefore be taken only as alluding to general terms used to denote grades of difference. The particular material they refer to, must consequently be determined only from the context in the text. The contents of the Gita, as far as we have examined, could not however justify the present confused and unsettled interpretation. The whole passage will have to be interpreted consistently with the main topic in the text. A treatment of Karma-yoga as a preliminary process for the attainment of Bramha-vidya, being the real subject dealt with in the Bhagavat-Gita, the social distinction of caste peculiar to India has no direct application to the subject matter in the text. We should not altogether forget ourselves at this stage as to where we are. We have almost reached the end of the Bhagavat-Gita embedded in the great Epic. We have been all along contending that the sacred Gita forms part and parcel of the great Epic and could not be condemned as a later interpolation. We have no doubt found by our humble enquiries so far, that the Personalities introduced in the Gita are full of technical significance as representing specific stages of religious progress, without denoting human beings of any particular period in the early history of India. Those who have willingly followed our interpretation of the Gita in the Puranic method, must have been by this time convinced that the sacred text treats only of Karma-yoga and that the whole of the Maha-Bharata elaborates and explains the same in the recognised style of an Itihasa which simple fact, most of our learned authorities of the day have no convenient leisure to perceive.

अगस्सितुस्याश्च घृताब्धिशेषणे दम्भोलितुल्या वटकादिभेदने ।

शाकावलीकाननवहिरूपास्त एव भट्टा इतरे भट्टाश्च ॥

The classification under reference undoubtedly refers to the different stages of development in the practice of *Karma-yoga* which is the main topic throughout the text. To confound this classification by a literal interpretation, with the Indian caste-system, is as absurd as connecting it with the varieties of granite stones, serpents or other objects noticed above which are similarly classified in the treatises specially dealing with them. It would be equally irrelevant and preposterous to quote the Bhagavat-Gita for establishing or calumniating the existing social distinctions, and such attempts have already brought the Gita as well as the caste system, to undeserved disrepute. It must be unhesitatingly conceded here, that among the existing Hindu population in India, there are innumerable varieties of caste that are not noticed in the above classification and that no duties are prescribed for them as *ordained by nature*. Even granting that the sub-varieties are included in the main divisions, how could we establish their relevancy to the point in question? How could we possibly conceive that stitching is the duty of a tailor by nature and shaving that of a barber; worse still, how could we make up our minds to believe that the tailor and the barber would attain salvation or any other kind of Sidhi by the very acts of stitching and shaving? The prevailing interpretation of the following line, therefore, as meaning that a man doing the duties of his profession attains perfection, could not convey any reasonable idea at all.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥

A further interpretation of another couplet noted below, is to the effect that a man worshipping by his own professional work, the eternal Being from whom the whole universe has originated, attains perfection.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

If the Swa-Karma here mentioned denote the professional work of man ordained by nature, how a cobbler could worship God with his leather and tools and how a barber with his razor and hone, cannot be easily imagined. The interpretations thus offered pertaining to the caste system by reference to the Gita and other sacred texts in this manner, as well as those furnished in accordance with the whims and caprices of those who have not properly enquired into the conditions and circumstances under which the social distinctions arose, are, to say the least, illogical and irrelevant. It is however sufficient for our purpose here to note that the classification in question, is purely a philosophical one, whose significance should be determined and circumscribed by the context in the text itself. It is certainly a classification admissible within the sphere of Bramha-vidya and Yoga-sastra, the real contents of the Bhagavat-Gita as noticed in the text itself at the end of each Adhyaya. The text starts with the assumption that the Gunas originate from Swabhava and that the Karmas are classified according to the Gunas.

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥

The term Swabhava is generally understood as denoting Prakriti or Nature, the energy inherent in Eswara. But we have found while examining our religious philosophy that the creations attributed to this Swabhava of Eswara must be associated with the previous Karmas of each individual; vide page 69 Volume I.

न स्वभावाज्जगज्जन्मस्थितिध्वंसा मुनीश्वराः ।

न मया केवलेनापि न च केवलकर्मणा ।

प्राणिनां कर्मपाकेन मया च मुनिसत्तमाः ।

जगतः सम्भवो नाशः स्थितिश्च भवति द्विजाः ।

एवं कर्मानुरूपेण जगज्जन्मादि यन्मया ।

एष स्वभावो विप्रेन्द्राः इति वेदार्थनिर्णयः ॥

सूतसंहिता ॥

“The creation, preservation and destruction of the Universe cannot be explained as caused by Nature alone, or Eswara alone or Karma alone. The individual Karmas should be reckoned together with the laws of Eswara for the explanation. This is exactly what is meant by *Swabhava* as explained in the Vedas.”

It may therefore be safely presumed that the text speaks of the *work of the individual man* in the classification furnished here. The qualities or duties enumerated as pertaining to the four castes, are described as *Swa-bhava-ja* or originating from Swabhava. The meaning of this may now be easily explained thus. *Swa* means the Self or Atma; *Bhava* means meditation and *Ja* means to originate. The particular class or degree of real knowledge accruing to the Yogi by meditation of Atma is referred to in the classification. None except a Yogi is included in this classification, and the whole process of Karma-Yoga is divided into four stages or grades through which a Yogi has to pass. The exquisite classification furnished in the text, Puranically explains the extent of the Yogic experience and attainment of the Swabhava, Prakriti or glories of the Purana-Purusha, namely the Purusha described in the Puranas as Sabda-Bramhan, Aparatma, Sakala-nishkala, Saguna-nirguna, Bramha-Kshetra, Purushothama and Eswara. This logical classification in the science of Karma-yoga, therefore creates no distinctions of caste or nationality and affords no scope or opportunity for the ingenious exercises of the modern critics. It refers after all, to a simple and innocent subject explained

by the poor old authors for the benefit of harmless and religious devotees prepared to take to the practice of Karma-yoga. The lowest step in the scale of Karma-yoga which is described as the sphere of the Soodra or the fourth class student, is explained thus.

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

Parichar, is to surround, to take care of, to nurse, to revere. To keep to the proximity of Bramhan or to approach the subject with devotion and humility is clearly signified by this lowest step. A Soodra is also generally defined as one eagerly anxious to hear or study. श्रोतुमिच्छा शुश्रूषा । शूद्रः शुश्रूषणे रतः ॥

The next ascending step is described as the sphere of Vysya and is explained thus.

कृषि गोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ॥

Krish, is to attract or to draw towards oneself. *Go-rekshya* refers to the control of the senses, *Go* meaning the senses. *Vanijya* is the trade or dealing with the Bramhan. These belong to the work of a Vysya who enters into the real ground, *Vis* meaning to enter. He practically steps into the sphere of Bramhan and not simply goes round it like a Soodra. The next higher step is described as the sphere of a Kshetriya.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥

To wage war against the human passions and boldly withstand their attacks are the chief works to be performed here, somewhat similar to the fighting of a Kshetriya soldier. The Eswara-bhava here noticed is a technical idea referring to the Bhava or meditation of Bramhan as the Almighty Eswara combined with the Satwic Maya or glorious energy.

The term Kshetriya is appropriately used here, as it alludes to the brave defence against the attacks of invulnerable enemies.

क्षतात्रायते इति क्षत्रियः ॥

The highest step again is described as the sphere of the Bramhana.

शमो दमस्तपः शौचं क्षान्तिराज्वमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

Gnana, the real knowledge of Bramhan becomes the important item here. The traffic transactions of the Vysya and the severe fighting of the Kshetriya are all passed over. All perturbations of the mind have ceased. Everything is calm and quiet and nothing is crooked. The ultimate goal is visible and enjoyable. The work specified here alludes to the *Bramha-Karma* or direct dealing with the Bramhan which Arjuna as a Kshetriya is not qualified to undertake at present. He has to wait and qualify himself for the purpose, by hard fight in the battle of Kuru-Kshetra and by securing a glorious victory. He has been therefore advised seriously by Sri-Krishna all along to fight out the battle boldly. The following verses from this Adhyaya is worth special notice on this point.

यद्यदङ्गारमाश्रित्य न योत्स्यं इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ।

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ।

ईश्वरैः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्मूर्खानि सायया ।

तमेव शरणं गच्छ सर्वभावेन मारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ।

इति ते ज्ञानमाख्यातं गुणानुष्ठानं मया ।

त्रिसृशैतदशेषेण यथेक्षसि तथा कुरु ॥

“Actuated by Egoism, if you determine not to fight, it is in vain, because, Prakriti or your Swabhava as a Kshetriya will compel you to fight. You are bound by your own Swabhava and by your own Karma. What you do not desire to do you will be forced to do. Eswara seated in the hearts of all, induces them by his energy, to act according to their own nature, like one seated over a machine keeps it going round. Completely submit yourself to this Eswara for your liberation. By His blessings, you will obtain peace of mind and the eternal region. I have now explained to you the extremely secret knowledge worth knowing. Think over it fully and then act as you please.”

We see from the above passage that Arjuna will be forced to fight, even if he does not wish for it. The reason assigned for this compulsion is the Vasana or the results of the previous Karmas. Unfortunately no descriptions of conscriptional Proclamations are found furnished with-in the text. The modern enlightened interpreter with his fossilised conceptions of the Maha-Bharata war as having been fought out in the wide plains of Delhi, musts naturally feel disappointed at this serious omission. Taking the text as it is, for our humble purpose, we can clearly understand that the Puranic statement in the above quotation plainly alludes to the principles already explained in verses 43 & 44 of Adhyaya VI.

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ।
पूर्वाभ्यासेन तेनैव हियते व्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

“He is born with the effects of the intellectual development by yoga practised in the previous births, and now exerts with greater energy for the completion of his yoga.

By the effects of his previous practice, he is compelled to work in the same direction even though he does not desire for it. Being eager for real gnana, he soon passes beyond the sphere of Sabda-bramhan."

This practice of Karma-yoga by meditating the glories of Sabda-bramhan, in accordance with the qualifications of the Karma-yogi, is the war and fighting here alluded to in the sacred Upanishad called the Bhagavat-Gita which treats of Bramha-Vidya and Yoga-Sastra alone from its very beginning to the end. It is also Puranically described at the end of each Adhyaya as the *Samvada* or encounter between Sri-Krishna and Arjuna. Sri-Krishna is the Sabda-bramhan itself, and Arjuna the Kshetriya warrior is the *Nara* or human being qualified to fight out the holy battle at Kuru-Kshetra.

नारायणो वासुदेवः नरश्चैवार्जुनाह्वयः ॥

In the same manner, the technical significance of *Swa-Kurma*, mentioned in the Gita, refers to the acts connected with Swa, Self or Atma; and of *Swa-bhava* alludes to the Bhava, meditation of Swa or Atma. The following lines in this Adhyaya which appeared ridiculous according to their prevailing literal interpretation, will now regain their original sensible meaning as noted below.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
 स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ।
 यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
 स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ।
 श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
 स्वभावनिमित्तं कर्म कुर्वन्नाप्नोति किल्बिषम् ।
 सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ॥

“Man attains to perfection by being earnest in the performance of Karmas relating to *Swa* or Atma. I shall tell you how one interested in such *Swa-Karma* (or Atma-Karma) attains to perfection. Every created object has originated from this Atma which pervades everything. Worshipping this Atma by *Swa-Karma* (or Karmas relating to itself) man attains to perfection. However small or low this *Swa-dharma*, (or work towards this Swa or Atma) may be, it is certainly more felicitous than all *Para-dharmas*, (or works directed towards objects other than the Atma) however well they may be performed. No Karmas performed in the meditation of Atma (*Swa bhava-niyata*) will produce evil. No Karma connected with the meditation of Atma (*Sahajom* or Atma associated with *Maya*) although not of a Superior order (*Sadosha*) should be abandoned on that account.”

Here we have the general principles enunciated for the guidance of a Yogi's legitimate work, all alluding to the meditation of the various glories of Atman technically described as Sabda-bramhan. To one of Arjuna's stamp Puranically described as belonging to the Kshetriya class, next to the Bramhana, the meditation of Atma here described is specified as follows.

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ।

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

Eswara-bhava, or the meditation of Eswara as almighty, omnipresent, omniscient and eternal is the work of the Yogi described as a Kshatriya. This Eswara seated in the hearts of all, induces them to work according to their acquired

Vasanas. The meditation of God as combined with such glorious powers in His relation to the objective world, is prescribed here for Arjuna. Steady practice in this meditation is said to be productive of complete tranquility and peace of mind which necessarily lead to the eternal region of the Lord. This is virtually the ultimate terminus of the teachings in the Bhagavat-Gita, alluding to the would-be result of a glorious victory in the great battle to be fought at Kuru-Kshetra. The fourth stage of the Bramhana of this Karma-yoga is beyond this, after the success in the war. The character of Arjuna is thus clearly defined here, having been placed above the qualifications of the technical Soodra and the Vysya, and below those of the Bramhana. The exact scope of the Bhagavat-Gita is also determined here as applicable only to the Kshetriya of Arjuna's type capable of fighting the battle of Kuru-Kshetra. It is too high even for the technical Vysya and Soodra, and too low for the Bramhana. Now, where is the comparison between the Kshetriya of the Gita and the Kshetriya of the social caste system? A caste Bramhin of the modern type has seldom the privilege of claiming the status of the Soodra specified in the Gita. The description of a Karma-yogi in the Bhagavat-Gita is certainly not the portraiture of a worldly man in human history. The existing caste system in India, constituted as it is, on a religious basis, hinges only on principles of lesser importance which ought not to be confounded with the higher atmosphere of the Karma-yogis. No doubt the stability of each caste in the social system depends on the validity of the qualifications prescribed, but they cannot be disposed of with indifference and contempt, unless and until the fundamental principles on which they are said to be based are convincingly proved to be fallacious. It is however a bare fact that the system of caste in India is now more downtrodden than

the castes themselves. In spite of so much talk in these days regarding this ancient system in India, it is a matter for serious doubt, whether the principles underlying it, are as yet properly sifted and correctly understood. All criticisms could have been gladly welcomed if they only proceeded subsequent to the necessary scientific enquiries of its real origin. Mere criticism as such, is no evidence of honest or earnest enquiry, nor is it an exhibition of respectable intelligence. 'Critics all are ready made,' and they therefore inevitably cancel each other and leave nothing behind worthy of serious consideration.

वृक्षं क्षीणफलं त्यजन्ति विहगाः शुष्कं सरः सारसाः ।

निर्द्रव्यं पुरुषं त्यजन्ति गणिका अष्टं नृपं मन्त्रिणः ।

पुष्पं पर्युषितं त्यजन्ति मधुषा दग्धं वनान्तं मृगाः ।

सर्वः कार्यवशाज्जनोऽभिरमते तत्कस्य को बल्लभः ॥

Sri-Krishna having explained the general principles of Karma-yoga so far, and also having particularly pointed out to Arjuna his legitimate duty to fight the battle of Kuru-Kshetra as a *Yogic Kshetriya*, explains at the end of this Adhyaya as follows, the practice of gnana-nishta which is specified as the legitimate duty of the *Yogic Bramhana* the highest stage in the classification of Karma-yoga already noticed.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां सन्यासेनाधिगच्छति ।

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्रोति निबोध मे ।

समासेनैव कोन्तेय निष्ठा ज्ञानस्य या परा ।

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन् विषयास्त्यक्त्वा रागद्वेषो व्युदस्य च ।

विविक्तसेवी लब्धाशी यतवाकायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ।
 अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
 विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ।
 ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
 समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ।
 भक्त्यामार्गमभजानाति यावान्यश्चास्मि तत्त्वतः ।
 ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ।
 सर्वकर्माण्यपि सदा कुर्वाणो मध्यपाश्रयः ।
 मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ।
 चेतसा सर्वकर्माणि मयि सन्यस्य मत्परः ।
 बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ।
 मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
 अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ।
 सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
 इष्टोऽसि मे दृढमिति ततो वक्ष्यामि तेहितम् ।
 मन्मनाभाव मद्भक्तो मयाजी मां नमस्कुरु ।
 मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ।
 सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।
 अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

"He who relinquishes all Karinas, controlling the senses, and without feelings of desire or attachment, attains the knowledge of the eternal Bramhan which is actionless. I shall briefly tell you how, one who has secured such knowledge, attains that Bramhan which is the final goal of gnana. One should first secure Satwic Budhi and Dhriti, and abandon all attachment to the objects of sense as well as desire and anger connected with them. He must thus make his Budhi steady. He should stay in holy places and regulate his food. Controlling body, mind and speech and abandoning all desires for worldly pleasures, he should ever

practise Dhyana-yoga. He should get rid of egoism, pride, haughtiness, desire, anger and attachment. Thus securing tranquility of mind, he becomes qualified to meditate upon Bramhan. Stationing himself in Bramhan and feeling cheerful, he wishes for nothing and grieves for nothing. Feeling equally for all, he becomes highly devoted to me through Bhakti. By Bhakti he understands my true form. Then he attains me and perceives that I am all-pervading and all-bliss. A man even performing all sorts of Karmas, if only depends on me entirely, he will also attain my eternal region through my blessings. Ever depending on me, resign all your Karmas to me by thought and ever meditate on me with the determination of the Intellect that I am the final goal. He who meditates on me passes beyond the miseries of this Samsara, by my favour. If you therefore do not act according to my instructions, on account of egoism, you will lose the benefit of obtaining liberation. I shall again tell you a great secret, because you are extremely dear to me. I assure you that, if you meditate on me, worship me, adore me, you will certainly attain me, because you are dear to me. Leaving all Dharmanas and Adharmanas, resign yourself to me, the Universal one. I will free you from all sins. Do not be aggrieved on that account."

The above instructions allude directly to the fourth and the highest stage in the practice of Karma-yoga. It consists in the knowledge and meditation of the Lord *in full glory*.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ॥

But this practice is reserved for one who has boldly fought the battle of Kuru-Kshetra and secured complete victory. The yogic Kshetriya has to fight against all human passions, and subdue them before he can qualify himself for this

process prescribed for a yogic Bramhana, to deal with the Bramhan direct.

सिद्धिं प्राप्नो यथा ब्रह्म तथाप्नोति निबोध मे ॥

What is explained here in this Adhyaya on Moksha-Sanyasa-yoga, is known as Gnana-nishtha and is the last philosophical lesson taught to Arjuna at the end of the Bhagavat-Gita. It technically alludes to the process of eliminating from our minds the unphilosophical differentiation between Kshetriya or Individual Jiva and the Universal Eswara and of uniting together the ideas of Tat and Twom, the That and the Thou, the Narayana and the Nara, the Krishna and the Arjuna. This is clearly explained in the Suka-rehasya-Upanishat vide page 83. Volume I.

कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः ।

कार्यकारणतां हित्वा पूर्णबोधोऽवशिष्यते ॥

वाच्यं लक्ष्यामिति द्विधार्थसरणी वाच्यस्य हि त्वं पदे

वाच्यं भौतिकमिन्द्रियादिरपि यल्लक्ष्यं त्वमर्थश्च सः ।

वाच्यं तत्पदमीशता कृतमतिर्लक्ष्यन्तु सच्चित्सुखा-

नन्दब्रह्म तदर्थ एष च तयोरैक्यं त्वसीदं पदम् ॥

त्वमिति तदिति कार्ये कारणे सत्युपाधौ

द्वितयमितरथैकं सच्चिदानन्दरूपम् ।

उभयवचनहेतू देशकालौ च हित्वा

जगति भवति सोऽयं देवदत्तो यथैकः ॥

‘Jiva is the effect and Eswara the cause. Eliminating both of them, the Supreme Bramhan is attained. There are two meanings for the terms Twom and Tat, the Thou and the That. The one is known as Vachyarth and the other as Lekshyarth. The Vachyarth of Twom is associated with the physical body, senses etc, and that of Tat refers to the Almighty Eswara. The Lekshyarth of both Jiva and Eswara is the Supreme Spirit itself. Elimi-

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nating all the unimportant accessories of time, place etc. the ultimate conclusion logically arrived at, is the Supreme Bramhan common to both which exists at all time."

The qualification for the personal realisation of this Supreme Bramhan thus rests in the process of annihilating all the obstructive accessories as specified above. This is Puranically described as the fighting in the Kuru-Kshetra. The word Kuru in Sanskrit plainly denotes action, and Kshetra denotes the definite range of action which destroys all sins. vide page 236. Volume I.

क्षीयते पातकं यत्र तेनेदं क्षेत्रमुच्यते ॥

स्कान्दपुराणं आवन्त्यखण्डम् ॥

The highest philosophical instruction relating to the explanation of the Maha-Vakya, namely 'Tat-twom-asi' Thou are That, here noticed at the end of the Bhagavat-Gita, is furnished by Sri-Krishna just after He insisted upon the necessity of Arjuna's fighting the battle -

यद्यहङ्कारमाश्रित्य नयोत्स्य इति मन्यसे ।

मिथ्यैव व्यवसायस्ते प्रकृतिस्त्वां नियोजयसि ॥

The scientific ideas connected with Karma-yoga are thus explained throughout the Gita, in strict conformity with the recognised Puranic style of treatment. We shall soon see still more of this in the same Adhyaya, and it is utterly useless to hoard up unnecessary and irrelevant criticisms on the sacred literature without understanding the real character of its very structure.

In conclusion, Sri-Krishna particularly warns Arjuna against communicating His teachings at random to the undeserved, and asks him whether he himself understood the whole text correctly.

इदं ते नातपस्काय नाभक्ताय कदाचन ।
 न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ।
 य इदं परमं गुह्यं मद्रक्तेष्वभिधास्यति ।
 भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ।
 न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
 भविता न च मे तस्मादन्यः प्रियतरो भुवि ।
 अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
 ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ।
 श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
 सोऽपि मुक्तः शुभालोकान् प्राप्नुयात्पुण्यकर्मणाम् ।
 कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
 कश्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ॥

“Absence of tapas or devotion or eagerness to learn, as well as positive hatred towards me, are serious disqualifications even for hearing this Gita. Whoever teaches this to my devotees with devotion towards me, shall surely attain me. By so teaching he does pleasing service to me, and he is dearest to me among mankind. I am of opinion, that whoever studies this samvada or encounter between us both, does virtually adore me by Gnana-Yegna. If one simply listens to this with faith and without malice, liberated from sins, he will also attain to the holy world. But have you listened to the whole of this with concentrated thought, and are you now free from all your delusion and ignorance?”

Arjuna replied thus.

नष्टो मोहः स्मृतिर्लेब्धा त्वत्प्रसादान्मयाऽच्युत ।
 स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

“O. Krishna! my ignorance has vanished by your favour and I have obtained the memory and real knowledge

of Atma. My doubts are completely cleared, and I shall act according to your orders."

Arjuna here agrees to fight the battle after learning the whole of the Gita, direct from Sri-Krishna. It is not very unlikely that even at this stage of this essay, everything explained so far, may be suppressed in one stroke and the prevailing interpretations and the criticisms that naturally follow them, may again be presented with greater vengeance. We have however, now gone through the whole of the Bhagavat-Gita, noting frequently the Puranic significance of almost every important matter. If Arjuna's promise to obey the orders of Sri-Krishna, after hearing the scientific instructions relating to the religious philosophy of Karma-yoga, would still be understood as his having undertaken to fight a battle in Delhi, somewhere near Jama Masjid, we have no other help but to bid good-bye to our learned interpreters and critics. They do not condescend to look into the original carefully, nor do they recognise the Puranic descriptions of Places, Times and Personalities whose real significance is pointed out within the literature itself. It is yet inconceivable how they often refer to internal evidence for the application of these three items as relating to the ancient history of India. The geography in the Puranas and Itihasas places the Bhumi or earth dealt with, in the *mental* region and describes it as *subtle*. Whereas the interpreter and critic convert it into physical and gross. The Times described in the literature are specified as *Sookshma* and *technical*; they are converted even without an apology into B. Cs and A. Ds. The Personalities described are again specified as *divine* and *mental*; they are easily transformed into human and physical. Where is now the internal evidence so often spoken of, if it is *not within* the

literature itself, and where is the external evidence at least which might justify any such inference or presumption? The historical incident relating to our religious literature is not however far to seek. During some recent years in A. D., our sacred religious philosophy was for the first time mistakenly understood as treating of human history, and the interpretations consequent on the mistake naturally followed, supplemented subsequently by Western criticisms based upon the indigenous misinterpretations. This fact is doubtless amply proved by palpable external evidence demanding no further investigation.

Again, the serious disqualifications which render even the hearing of this sacred Gita unprivileged, are clearly stated in the above verses. They must therefore tell much upon the modern interpretations too. The criterion to judge of the existence of the necessary qualifications being sufficiently plain and definite, it is not now difficult to understand how far the modern fashionable transactions with this sacred text are authorised and practically useful. The present generation, steeped as it is in the intense desire for material prosperity, can well afford to wait with advantage pretty long, before turning its attention to subjects which could not prove lucrative. The Bhagavat-Gita after all, is a war song and it has to be loudly sung with arms in hand. It is therefore a waste of time, a mere show, a deceit to be talking over its contents without being prepared to fight the decisive battle at Kuru-Kshetra. The engagement in the battle-field is the steady and arduous practice of Karma-yoga which has no pretensions to any grand displays worthy of attracting the admiration of the worldly-wise and the worldly great. But judging however of the value of the magnificent work of the current civilized century, it might

one day have to be repentingly confessed that a better portion of human energy could have been utilized with greater advantage for the real and permanent benefit of mankind in the proper direction.

स्थात्यां वैदूर्यमय्यां पचति तिलकणांश्चन्दनैरिन्धनाद्यैः
सौवर्णैर्लाङ्गलाद्यैर्निखनति वसुधामर्कमूलस्य हेतोः ।
छित्वा कर्पूरखण्डान्मृतिमिह कुरुते कोद्रवाणां समन्तात्
प्राप्येमां कर्मभूमिं न चरति मनुजो यस्तपो मन्दभाग्यः ॥

The Bhagavat-Gita closes with the following words of Sanjaya addressed to Dhritarashtra.

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ।
व्यासप्रसादाच्छ्रुतवानेतत् शुभमहं परम् ।
योग योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ।
राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ।
तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ।
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

“In this manner, I heard the wonderful Samvada or discourse between Sri-Krishna and the great Arjuna, which produced in me a thrilling sensation. I had the good fortune through the blessings of Vyasa, to hear the secret and sacred yoga, explained directly by Sri-Krishna, the Lord of yoga himself. O king, I rejoice again and again, thinking over and over about this wonderful and holy discourse between Sri-Krishna and Arjuna. I rejoice again and again by remembering also the wonderful Viswarupa or the glorious form exhibited by the Lord. I assure you that

glory, victory, virtue and justice shall always be full and firm, wherever Sri-Krishna the Lord of yoga, and Arjuna the great warrior, are found together."

In this matter of narration by Sanjaya, several questions appear to have been raised and variously answered as naturally suggested by the mistaken conception of the sacred text as treating of human history. As regards the composition itself of the Bhagavat-Gita, critics vary in their opinions as to whether it was composed by Sanjaya or by Sri-Krishna. Some of them declare that it could have been only spoken and not written, as writing and printing were probably unknown in those days in India. Others think that the Gita is only the production of Sage Vyasa who composed the Maha-bharata. Others are not wanting who wish to establish that the Bhagavat-Gita is the later production of some Pandit and an irrelevant and unnecessary interpolation into the Maha-bharata, the great Epic. Besides these doubts regarding the composition, there are equally different opinions prevailing about the date of its composition. It would be out of place in this small essay to discuss these questions in detail, and it is hoped that it would be to some extent unnecessary, as the composition of the Maha-bharata itself has been noticed in para 5, pages 181 to 197, Volume II, Part I. The main object of this essay being only to enquire into the real nature of the *contents* of the texts, the following points of Puranic importance are here noticed, which the modern interpreters and critics have explained only by virtually ignoring them altogether. If the Gita is somehow admitted as a valuable and sacred text even in this enlightened century, it would indeed be a pity to pass without even a word of condolence, over the following points found mentioned within the texts themselves.

1. The whole of the Bhagavat-Gita is taught to Arjuna by Sri-Krishna while in the battle-field of Kuru-Kshetra.

2. It is repeated by Sanjaya to Dhritarashtra in his Palace, immediately after Sri-Krishna taught the same to Arjuna.

3. The whole of the Bhagavat-Gita forms part of the Maha-bharata composed by sage Vyasa.

4. The Maha-bharata was repeated by Vysampayana for the first time and long after the war, in the Sarpa-sacrifice performed by Jenamejaya.

5. The Maha-bharata containing all the above information was repeated before the Sounakas by Souti.

6. The whole text containing all the above informations in the Maha-bharata, as we possess at present, is understood as the production of Vysya himself.

In stating the above points relating to the composition, we have carefully avoided the use of the word *writing*, as the term is not found in the text in speaking of the composition. It is probably this very fact that induced the modern literati to proclaim that in those days, writing and printing were unknown in India. It cannot however be denied that we have all seen the Maha-bharata only as a book in writing or printing. It has therefore to be ascertained exactly how and when it was for the first time committed to writing. This must surely be a far easier work of discovery, for those who have been able to ascertain that the text was originally composed, orally probably, in some early century B. C. Unfortunately, there is no satisfactory information even on this point as yet. We may gladly leave the subject here to the disposal of the modern pro-

fessional authorities. What does the composition contain, is the only important matter we are anxious to ascertain in the interest of our religion. With regard to the question of writing, we are somehow able to see with our untrained eyes, that every variety of our sacred literature, such as the Vedas, the Upanishads, the Puranas and the Itihasas, contain ample internal evidence as to the knowledge of writing, stamping, drawing, geometry, algebra, arithmetic etc., at the time under reference; and we have noticed this fact occasionally in this essay. Without further profitless discussion about this matter, we only contend here, as we have been doing all along, that the apparently historical incidents above noticed connected with the composition and narration of the Maha-bharata as well as the Bhagavat-Gita, have all their technical significance, closely relating to the real contents of the texts themselves. Without them the texts are entirely meaningless, although they are now interpreted without reference to them; and hence all the present confusion. The facts noticed, absurd as they appear to a layman, do technically represent the most important points, forming as it were, the main ingredients making up the very texts. Without Vyasa, Vysampayana, Jenamejaya Southi, Sounaka, Krishna, Arjuna, Sanjaya and Dhritarashtra, there can be no Maha-bharata, no Bhagavat-Gita. They constitute the contents of the chief Sections and Chapters of the books. We are not here going to quarrel over the prevailing criticisms, historical, social or archaeological about them, as the subject in its real character, does not admit of any of these methods of investigation. The contents of our sacred texts consist only of religious philosophy which should be studied and understood by its own method. We shall soon see how Vysya and other personalities just

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noticed, form part and parcel of the *contents* of the texts instead of being connected with their composition or narration as at present misunderstood. We cannot afford in this connection to repeat here all that is stated about these points in different parts of this essay. The whole of the *Maha-bharata* containing about one hundred thousand slokas, Puranically describes and explains these very matters alone. Consistent with the scope of the *Bhagavat-Gita* in this little essay, we may briefly notice how the explanations furnished might be relevant here with a view to understand the real gist of the *Gita*, and we must leave the readers to verify them by going through the whole volume and the original *Mahabharata* if they choose.

a. We have seen that Krishna and Arjuna represent Narayana and Nara. Nara denotes the purified individual Jiva, and Narayana signifies the divine basis for such Jivas in their pristine purity to rest upon. Vide page 365 Volume I.

नारास्त्विति स वै पुंसां समूहः परिकीर्तितः ।

गतिरालम्बनं तेषां तस्मान्नारायणः स्मृतः ॥

पद्मपुराणम् ॥

“ Nara refers to the Jivas as a class, and He who is the *ayanom* or support for them is called *Narayana*.”

The *Samvada*, encounter or union between *Narayana* and *Nara* explained in the *Gita* thus refers directly to the process of *Karma-yoga*. The purified individual soul is called *Nara* or *Arjuna* alluding to the devotee qualified to practise this yoga; and *Narayana* or *Krishna* is the Lord or the divine basis of this yoga. These two apparent Personalities Puranically described, comprise the two main halves making up the *Gita*.

b. Vyasa who is Puranically described as the composer of the Gita and of the Maha-bharata, is also known by the name of Krishna-dwipayana or Krishna of the island. This is not far different from the Krishna of Dwaraka. Vyasa is also known as an incarnation of Vishnu like Krishna.

व्यासाय त्रिष्णुरूपाय व्यासरूपाय विष्णवे ॥

He is called Veda-vyasa because he always analyses the Vedas, and the term clearly denotes his official designation. Krishna-dwipayana represents here the very *process* of Karma-yoga as distinguished from its very *basis*, the Krishna of Dwaraka. Thus we can now understand that Krishna, Vyasa and Arjuna combined, exhaust the contents of the sacred Gita. If we eliminate any one of them, the Gita will lose its life and form.

c. We have next to find out the significance of Sanjaya's repeating the Gita to Dhriti-rashtra in his palace. This Sanjaya as well as Soota who repeats the Maha-bharata and the Puranas to the Sounakas of the Nimisa Forest, are described as belonging to the Soota caste and the subject is explained in detail at the end of this Volume. We have already noticed the origin of Soota and the Sounakas in Part I, Volume II, vide pages 143 to 154. Sanjaya is described as the son of Gavalgana alluding to the Gos, Indrias or the senses. Sanjaya means victorious and he represents in Puranic language the power accruing by control of the senses, which is prescribed as an important qualification for religious practice. Sanjaya is described as being able to see by divine vision everything connected with the actual battle at Kurukshetra. He loses this power as soon as Duryodhana died at last and the War ended.

संजयउवाच ॥

तव पुत्रे गते स्वर्गं शोकार्तस्य ममानघ ।

ऋषिदत्तं प्रनष्टं तद्विव्यदर्शित्वमद्य वै ॥

सौप्तिकपर्व ॥

‘ Sanjaya said. As soon as your son died in the battle, I was overpowered by grief and lost the divine vision which I once obtained by the favour of sage Vyasa.” Sanjaya’s function begins with the war and ends with the death of Duryodhana. He sees the battle, hears the Gita and witnesses the Viswarupa displayed by Sri-Krishna. Thus Sanjaya representing the purified senses, experiences the Samvada or encounter between Arjuna and Krishna. The blind Dhrita-rashtra has also been explained already as denoting the *Mind* internally disturbed, being not free from the desires for material affairs, although it has completely closed its eyes to the external objects. Sanjaya sees the Gita and Dhrita rashtra could only hear it. These two characters thus definitely represent two stages in the religious qualifications attained. None but a Sanjaya could see and preach the Gita, and none below the rank of a Dhrita-rashtra is privileged to hear or study the sacred Gita. The Puranic descriptions relating to these two characters are therefore extremely apt and pertinent. The blind Dhrita-rashtra has originated from the great Vyasa or analyser of the Vedas. His blindness denotes the determination to avoid external affairs of man. The qualifications to hear or study the sacred Gita thus commences with this blindness. No more than a microscopic minority among the present generation could therefore hope to have their names entered in the list of students qualified for the study of the sacred Bhagavat-Gita.

d. We must now turn to Vysampayana and Jenamejaya in the Sarpa-satra. We have already noticed the significance of this Sarpa-satra and of these two characters vide pages 190 to 196 Part I Volume II. Vysampayana denotes the *Intellectual* clearness and brightness attained by tapas, which could enlighten the Individual Jiva named Jenamejaya, and represents a much higher stage than Sanjaya master of the *Senses*. Similarly, Jenamejaya who sacrificed the Sarpas or destroyed the fickleness of Mind, alludes to higher qualifications than those of a Dhritarashtra. Vysampayana is therefore described as having narrated the *whole* of the Maha-bharata to Jenamejaya, whereas Sanjaya narrated only the war news and the Bhagavat-Gita to Dhritarashtra. The whole of the Maha-bharata is thus meant only for the study of those who have performed the Sarpa-sacrifice. Fickleness of Mind is a serious disqualification for the study of the Maha-bharata as a whole.

e. We must again turn to Soota and the Sounakas of the Nimisa Forest already noticed here. Soota or Souti means a charioteer and he is described as having originated from the sacrificial fire of Brihaspati in Heaven while it was polluted by Indra's touching it. Vide page 144 Volume II.

ऐन्द्रेण हविषा तत्र हविः पृक्तं ब्रह्मस्पतेः ।

जुहावेन्द्राय देवाय ततः सूतो व्यजायत ॥

वायुपुराणम् ॥

Puranically, he represents the purified *Intellect* qualified to deal with Bramha-Kshetrom or Saguna-Bramhan. The Sounakas represent the *Mind* completely purified from all its dross, and its sacred region is called the Nimisa Forest where the wheel of Mind and Dharma fell and got

destroyed. Soota is described as narrating to the Sounakas not only the Maha-bharata but also every one of the Puranas and Upa-Puranas. The teacher and the taught are therefore superior to those mentioned before. The geography of Nimisa puranically described as the region where successive Bramhas perform a sacrifice for a thousand years *before* they create the Lokas, must inevitably set aside all the modern topographical identifications of Puranic localities. vide page 147 Volume II Part I.

सिसृक्षमाणा विश्वं हि यत्र विश्वसृजः पुरा ।

सत्रं हि ईजिरे पुण्यं सहस्रं परिवत्सरान् ॥

वायुपुराणम् ॥

The above observations gathered from within the texts themselves, furnish us with completely satisfactory, serious and useful informations in the interest of our ancient religion, without having to eliminate any one of the items ordinarily criticised as irrelevant or interpolated. We must now close our enquiries here, regarding the real significance of the sacred Bhagavat-Gita. In spite of the varying and contradictory interpretations prevailing in abundance, occasionally supplemented by criticisms undoubtedly unfavourable even to the reputation and safety of its holy contents, we may now congratulate ourselves that we have been able to pick up from the midst of the existing confusions and dangers, enough of useful matter for our humble purpose of religious advancement. We may also respectfully assure our venerable interpreters and critics that it is never the object of our humble attempt here made, to interfere with their views or to criticise their labours, and that our grateful thanks are earnestly offered for whatever they have done hitherto in the matter of enquiry in the field.

Before we conclude, we note here the beneficial results accruing from the *practice* of Gita as pointed out in the following passage from the Varaha-Purana.

धरोवाच ॥

भगवन् परमेशान भक्तिरव्यभिचारिणी ।
प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥

विष्णुरुवाच ॥

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।
स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ।
महापापादिपापानि गीताध्यानं करोति चेत् ॥
क्वचित् स्पर्शं न कुर्वन्ति नदिनीददमम्बुवत् ॥

Dhara or Bhumi asked. "O Lord, kindly tell me how unflinching devotion towards God may be secured so long as man is subject to the miseries of this worldly life." Vishnu said. "If one *practises* the Gita, he will not be affected by the effects of the Karmas performed by him in his worldly life. He will soon become happy and get liberated. If one *meditates* upon the Gita he will remain unaffected by sins, like water on a lotus leaf "

Vishnu as an incarnation as Varaha or Bear is said to have explained to Dhara or earth the beneficial effects of practising this Bhagavat-Gita. According to the modern misapplied method of criticism which attempts to establish the Bhagavat-Gita as a later interpolation in the Mahabharata, the above passage must not only share the same fate of being condemned as a still later interpolation, but must also be pronounced to be an extremely glaring fact of anachronism. But let us rest contented with our humble and prescribed method for the interpretation of our ancient

sacred literature, without being led astray by the dark shadows of enlightenment and civilization.

काकोलं कलकण्ठिका कुवलयं कादम्बिनी कर्दमः
 कंसारिः कबरी कृपाणलतिका कस्तूरिका कज्जळम् ।
 काळिन्दी कषपटिका करिघटा कामारिण्ठस्थली
 यस्यैते करदा भवन्ति सखि तद्वन्दे विनिद्रं तमः ॥
 ओंकारे सत्प्रदीपे मृगय गृहपति सूक्ष्ममेवान्तरस्थं
 संयम्य द्वारबाह्य पवनमविरत नायक चेन्द्रियाणाम् ।
 वाग्जाल कस्य हेतोर्विरचयसि गिरा दृश्यते नैव किञ्चि-
 देहस्थं पश्य नाथ भ्रमसि किमपरं शास्त्रमोहान्धकारे ॥

16. THE FALL OF BHISHMA.



In this important Bhishma-Parva of the Maha-bharata, the famous Bhagavat-Gita has been just gone through, and we have found to our satisfaction that the various characters introduced in the Maha-bharata story are also relevantly and significantly connected with the sacred teachings of the Bhagavat Gita. We may therefore now proceed with the assurance that neither the Maha-bharata nor the Bhagavat-Gita treats of the human history of ancient India, and also with the firm belief that the latter forms part and parcel of the former, instead of being an irrelevant interpolation of a later date, as often criticised at present without a correct knowledge of the contents of either. The sacred Gita is surely introduced at a proper stage in the great Epic and described as preached by Sri-Krishna to Arjuna, just before the commencement of the battle. The

trne nature of the battle to be fought, the exact character of the enemies to be overcome, the proper preparations to be made for the attack, the actual work to be done and the difficulties to be undergone, in connection with the ensuing Maha-bharata war, are elaborately explained within the eighteen Adhyayas of the Bhagavat-Gita. The Gita is thus the necessary introduction to the Maha-bharata to all that follows from the Bhishma-Parva upwards. One could therefore naturally expect a practical explanation of the whole of the sacred Gita, in the subsequent Parvas of the great Epic. We shall see as we proceed, how far the Puranic interpretation we have been fast sticking on to, completely on the authority of the sacred literature itself, conveys the exact scientific ideas of the original authors of the texts. At the same time we shall also notice how far the current persistent interpretation of everything sacred as human and unholy, is irrelevant and detrimental to the true interest of our hoary religion. It is indeed high time that we wake up from this stupifying lethargy and begin to recognise the immeasurable value of our rich legacy which is fortunately still within our own possession.

न लभन्ते विनोदयोगं जन्तवः सम्पदां पदम् ।

सुराः क्षीरोदविक्षोभमनुभूयामृतं पपुः ॥

We should now take leave of the Gita and proceed to the war, the contending parties probably waiting too long for Arjuna and Sri-Krishna.

The remaining portion of the Bhishma-parva gives detailed accounts of the fighting at Kuru-Kshetra during the first ten days of the war, at the end of which the great Bhishma fell. He is described as having been defeated by Sikhandi, assisted by Arjuna. After his fall, Bhishma is

said to have prolonged his life for some time, lying on a bed of arrows in the battle-field itself. His fall took place in the Dekshinayana and he waited to breath his last till the advent of the Uttarayana. The following descriptions in the text connected with these incidents may be interesting and instructive.

ततोब्रवीछान्तनवः पाण्डवान् पाण्डुपूर्वज ।
 न कथञ्चन कौन्तेय मयि जीवति संयुगे ।
 जयो भवति सर्वज्ञ सत्यमेतत् ब्रवीमि ते ।
 निर्जिते मयि युद्धेन रणे जेष्यथ पाण्डवाः ।
 इमं मे शृणु राजेन्द्र संकल्पं पूर्वचिन्तितम् ।
 असंकल्पध्वजं दृष्ट्वा न युद्धयेयं कदाचन ।
 य एष द्रौपदो राजन् तव सैन्ये महारथः ।
 शिखण्डी समरामर्षी शूरश्च समितिञ्जयः ।
 यथाऽभवच्च स्त्री पूर्वं पश्चात्पुंस्त्वं समागतः ।
 पार्षतन्तु पुरोधाय क्लीबमय ममाग्रतः ।
 आतशस्त्रो रणे यत्तो गृहीतवरकामुकः ।
 मां पातयतु बीमत्सुरेवं तव जयो ध्रुवम् ॥

“Bishma told the Pandavas that as long as he was alive, they could not expect victory. If Sikhandi who was originally born a woman is made to stand before him in the battle, he would decline to fight seeing his flagstaff ‘*Asamkalpa*’. Arjuna at that time may attack him and cause his fall”—

Here, the words Parshata and Sikhandi are synonymous and significant, so also the term Asamkalpa. The following gives the description of his fall.

स पपात महाबाहुर्वसुधामनुनादयन् ।
 इन्द्रध्वज इवोत्सृष्टः केतुः सर्वधनुष्मताम् ।
 धरणीं न सपस्पर्श शरसङ्घैः समावृतः ।

शरत्तल्पे महेष्वासं शयानं पुरुषर्षभम् ।
 रथात्प्रपतितं चैनं दिव्यो भावः समाविशत् ।
 पतन् स ददृशे चापि दक्षिणेन दिवाकरम् ।
 संज्ञां चोपालभद्वीरः कालं सञ्चिन्त्य भारत ।
 अन्तरिक्षे च शुश्राव दिव्या वाचः समन्ततः ।
 कथं महात्मा गाङ्गेयः सर्वशस्त्रभृतां वरः ।
 कालकर्ता नरव्याघ्रः सम्प्राप्ते दक्षिणायने ।
 स्थितोस्मीति च गाङ्गेयस्तच्छ्रुत्वा वाक्यमब्रवीत् ।
 धारयिष्याम्यहं प्राणान् पतितोपि महीतले ।
 उत्तरायणमन्विछन् सुगतिप्रतिकाक्षया ।
 तस्य तन्मतमाज्ञाय गङ्गा हिमवतः सुता ।
 महर्षीन् हंसरूपेण प्रेषयामास तत्र वै ।
 ततस्तं प्रति ते हंसास्त्वरिता मानसौकसः ।
 इतरेतरमामन्त्र्य प्राहुस्तत्र मनीषिणः ।
 भीष्मः कथं महात्मा सन् संस्थाता दक्षिणायने ।
 इत्युक्त्वा प्रस्थिता हंसा दक्षिणामभितो दिशम् ।
 तानब्रवीच्छान्तनवो नाहं गन्ता कथञ्चन ।
 दक्षिणावर्त आदित्ये एतन्मे मनसि स्थितम् ।
 गमिष्यामि स्वकं स्थानमासीद्यन्मे पुरातनम् ।
 उदगायन आदित्ये हंसाः सत्यं ब्रवीमि वः ।
 म गोपनिषदं चैव योगमास्थाय वीर्यवान् ।
 जपन् शान्तनवो धीमान् कालकांक्षी स्थितोभवत् ॥

"Bhishma fell from his car and laid himself on a bed of arrows without touching the ground and appeared quite a divine figure. It was Dekshinayana at the time and a heavenly voice questioned how this happened, to which Bhishma replied that he would prolong his life till the advent of the Uttarayana. Ganga his mother, in the meanwhile, sent Maharshis in the form of Hansas to ask him

the same question and he repeated the same answer. The Hamsas then left in the southern direction. Bhishma repeating the Mahopanishad and practising yoga waited for the proper time."

Every intelligent and unprejudiced reader interested in the subject could easily infer from the above passage that the descriptions furnished do not concern ordinary incidents in human history; nor are they fabulous and incoherent statements put forward with a view to deception. Elimination of such portions of the text altogether while explaining the Maha-bharata is therefore extremely unscientific. Now, what is an Asamkalpa flag-staff? What is a bed of arrows, what is heavenly voice, who are the Maharishis in the disguise of Hamsas, who is Ganga the mother of Bhishma, what is yoga and Mahopanishad here mentioned? Without a reasonable explanation for these important statements what respect can be commanded by a vague and hollow interpretation bluntly offered? What better explanation is now available than that Bhishma an old warrior of the Lunar Dynasty fought and died in the battle at Delhi about five thousand years ago? Without any presumptuous confidence on our part to be able to furnish complete explanations on the subject, but only being strengthened by the little information we have been able to gather by this time, we could boldly and rightly challenge those who would pretend to explain by shutting their eyes to the facts mentioned above. Bhishma is specially said to be invulnerable except by Arjuna and Sri-Krishna.

न तं पश्यामि लोकेषु मां हन्याद्यः समुद्यतम् ।

ऋते कृष्णान्महाभागत्पाण्डवाद्वा धनञ्जयात् ॥

He would lay down his arms before Sikhandi with his flag-staff Asamkalpa.

असंकल्पध्वजे तस्मिन् श्री पूर्वे च विशेषतः ।

न प्रहर्तुमभीप्सामि गृहीतेषुः कथञ्चन ॥

Sikhandi is mentioned as the son of the ruler of Panchala, and Panchalom has been found to represent the Sastras as a whole. Bhishma has been already noticed as representing Bhakti or devotion which necessitates *Samkalpa* or some object for the devotion and the exercise of mental functions. The Asamkalpa is a higher stage where Bhishma as such must succumb, and therefore described as fallen in battle seeing the *Asamkalpa flag-staff* of Sikhandi. The devotion represented by Bhishma extends to the very brim of the Karma-kanda which is signified by the advent of the Maharishis in the form of *Hamsas* as messengers from Ganga and by their return in a *southern* direction. The remaining portion of Bhishma's existence lying on the bed of arrows (arrows meaning life-breath) alludes to the practice of yoga, which even the greatest Bhakta or devotee has to perform to pass to the Uttarayana or Deva-yana, the fall of Bhishma occurring in the Dekshinayana or Pitri-yana. These are however serious and important matters demanding the careful consideration of the Yogis. It would therefore have been well if only they were left unmolested by the ingenious interpretations of the modern lay-man.

अवद्यजंबालगवेषणाय कृतोद्यमानां खलसैरिभणाम् ।

कवीन्द्रवाङ्निर्झरानर्झरिण्यां संजायते व्यर्थमनोरथत्वम् ॥

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VII. DRONA PARVA.

17. *Drona and his Padma-Vyuha.* The fall of the great Bhishma is followed by the death of equally the great Drona and it is detailed in the Drona-parva. His origin has been noticed in the Adi-Parva as follows.

भरद्वाजस्य च स्कन्नं द्रोण्यां शुक्रमवर्धत ।

महर्षेरुग्रतपसस्तस्माद्रोणो व्यजायत ।

बृहस्पते बृहत्कीर्ते देवर्षे विद्धि भारत ।

अंशाद्रोणं समुत्पन्नं भारद्वाजमयोनिजम् ॥

“Drona born of Bharadwaja without a mother is the effect of the Rishi's great tapas and is a partial incarnation of Brihaspati the Deva-guru.”

भरणात् भरद्वाजः । Bharadwaja thus refers to a process of saving oneself from ruin. In the Parva under reference, Drona thus expresses his own capacities.

वेदं षडङ्गं वेदाहमर्थविद्यां च मानवीम् ।

त्रैयम्बकमथेष्वन्नं शस्त्राणि विविधानि च ।

ये चाप्युक्ता मम गुणा भवद्भिर्जयकांक्षिभिः ।

चिकीर्षुस्तानहं सर्वान्योधयिष्यामि पाण्डवान् ।

पार्श्वतन्तु रणे राजन्न हनिष्ये कथञ्चन ।

स हि सद्यो वधार्थाय ममैव पुरुषर्षभः ।

योधयिष्यामि सैन्यानि नाशयन् सर्वसोमकान् ।

न च मां पाण्डवा युद्धे योधयिष्यन्ति हर्षिताः ॥

“I have learned the Vedas with their six angas as well as Manu's Political science. I understand the use of the arrow called Triambaka and of many other arrows. All

this I shall use in battle and destroy the Somakas." The Pandavas dare not meet me cheerfully in battle. But Parshata I decline to kill in the fight. He is created expressly for the purpose of bringing about my death."

Several of the terms used here demand careful examination. Drona as Bharadwaja's son points to his work in the Karma-Kanda. As a practical incarnation of Brihaspathi, the intellectual development in that direction is alluded to Brihaspati is described in the Santi-parva thus:—

बृहत् ब्रह्म महचेति शब्दाः पर्यायवाचकाः ।

एभिस्समन्वितो राजन् गुणैर्विद्वान् बृहस्पतिः ॥

"Brihat, Bramha and Mahat or Intelligence are synonymous terms and Brihaspati is one possessing these capacities."

मूर्धाद्रोणकुलशः इत्युपनिषत् ॥

"The Head is the Drona vessel."

We here clearly obtain the distinctive characteristic difference between the great Bhishma and the great Drona of the Maha-bharata war. The development of the Heart and that of the Head are illustrated by these two characters. The former is represented as a veteran Kshetriya and the latter as a Bramhana on account of his intellectual superiority. Drona is learned in the Vedas and their angas. His knowledge of the Artha-Sastra of Manu is somewhat technical. The Arthas refer to the five objects of the senses, namely Sabda, Sparsa, Roopa, Rasa and Gendha. Manu refers to Mind. The control of the Indrias by the Mind is the process specified. Drona expresses his incapacity to kill Dhrishtadyumna son of Drupada who he admits is specially born to kill him,

अग्नेर्भागन्तु विदि त्वं धृष्टद्युम्नं महारथम् ॥

“Dhrishtadyumna is the partial incarnation of Fire of knowledge.”

Drona representing the study of the Vedas, control of the senses and development of the intellect, yields at last to real knowledge or gnana. He is however the common preceptor of both the Kurus and the Pandavas until his death in the battle. Like Bhishma, he is ever inclined at heart in favour of the Pandavas, but generally sides with the Kurus. This discloses the natural tendency in man, in spite of high devotional emotions and intellectual attainments, to side more with evil than with good, although the mistake is felt at heart. Besides these interesting and intelligent instructions that could be gathered from the general outline of the stories, there is no doubt, that a good deal of technically important and serious matter is detailed here which could be elicited only by better scholars. It is surely a pity that our modern Sanskrit Pandits, not only decline to favour us with the really valuable informations but also virtually deny us by their positive misinterpretations the privilege and opportunity of obtaining them from other sources. Citing the text as authority, curiously enough, they might think of drawing far-fetched and irrelevant inferences from the story, such as establishing the right of a Brahmin to take up arms without losing his caste. They hardly feel the necessity to enquire who is here technically a Brahmin and what is a caste. They seem to be somehow convinced that some religious authority like the *Mahabharata* or any other text should be pitched upon to justify all acts generally acknowledged to be objectionable. At the same time, they forget that in most cases the authority is invariably sought to justify some wrong after it is done.

The sacred texts dealing with serious religious matters, are after all made the ultimate refuge for human mis-chief or wickedness.

Besides the death of Drona, the deaths of Abhimanyu and Jayadretha are the incidents chiefly detailed in this Drona-Parva. But the destruction of most of the important characters on either side took place before Drona's death; such as the deaths of Virata, Drupada Ghatotkacha, most the of Kurus etc.

संशप्तकावशेषं च कृतं निशेषमाहवे ।
 धृतराष्ट्रस्य पुत्राश्च तथा पाषाणयोधिनः ।
 नारायणाश्च गोपालाः समरे चित्रयोधिनः ।
 अलंबुषः श्रुतायुश्च जलसन्धश्च वीर्यवान् ।
 सौमदत्तिर्विराटश्च दुपदश्च महारथः ।
 घटोत्कचादयश्चान्ये निहता द्रोणपर्वणि ॥

The fall of the Great Drona-acharya is naturally preceded by all those subservient to him. To begin with the story in the Parva under reference, Drona was installed by Duryodhana as the commander-in-chief of all his army consisting of Eleven Akshohinis, soon after the fall of the Great Bhishma.

विश्वोत्पत्तिस्थितिलये श्रेष्ठो नारायणः प्रभुः ।
 एवं सेनाप्रणेतृणां मम सेनापतिर्भव ।
 अक्षौहिण्ये दशैका च वक्त्रगाः सन्तु तेऽनघ ।
 ताभिः शत्रून् प्रतिव्यूह्य जहीन्द्रो दानवानिव ॥

Drona having accepted the command, made a specially strategic arrangement of the whole army, known as Padma-vyūha, by which the position of the Kurus became invulnerable. The following gives its description.

पद्मव्यूहो महाराज आचार्येणाभिकल्पितः ।
 तत्र पद्मोपमाः सर्वे राजानो विनिवेशिताः ।
 कुमारा राजलोकस्य निक्षिप्ताः केसरोपमाः ।
 कर्णिकास्थो महाराज तस्य दुर्योधनोऽभवत् ।
 कृताभिसमयाः सर्वे सुवर्णविकृतध्वजाः ।
 रक्तांबरधराः सर्वे सर्वे रक्तविभूषणाः ।
 सर्वे रक्तपताकाश्च सर्वे वै हेममालिनः ।
 चन्दनागुरुदिग्दङ्गाः स्रग्विणः सूक्ष्मवाससः ।
 प्रमुखे तस्य सैन्यस्य द्रोणोऽवस्थितनायकः ॥

" All the Rajahs were placed in the form of a lotus, the younger princes were arranged like its filaments with Duryodhana as the pericarp in the centre. All of them wore rich ornaments and thin and scarlet clothing and held scarlet flags. And Drona commanded in front of all."

This arrangement of the army was recognised as unbreakable except by Arjuna, Krishna, Pradyumna or Abhimanyu. Yudhishtira while he saw the army, therefore asked Abhimanyu close by, to take up the lead for its destruction.

द्रोणानीकस्य न वयं विद्मो भेदं कथञ्चन ।
 त्वं वार्जुनो वा कृष्णो वा भिन्यात्प्रयुन्म एव वा ।
 द्रोणानीकं महाबाहो पञ्चमो नोपपद्यते ।
 अभिमन्यो वर तात याचे त्वां दातुमर्हसि ।
 क्षिप्रमस्त्रं समादाय द्रोणानीकं विक्षतय ॥

18. *The fall of Abhimanyu.* Abhimanyu broke open the Vyūha and destroyed a large army, but was at last killed by the enemies and obtained Indra's Loka.

हत्वा दशसहस्राणि कौसल्यं च महारथम् ।

कृष्णार्जुनसमः कार्णिः शक्रलोकं गतो ध्रुवम् ॥

Here we have a little bit of a story demanding some consideration. Vyuha means a peculiar arrangement of the senses, and Padma in Yogic and Tantric language refers to the Chakras or plexus. The instruction conveyed no doubt is this. Having the senses consolidated and arranged in some prescribed manner, they have to be attacked by the technical Abhimanyu who succeeds in doing great havoc, although defeated and killed at last. A reference to the significance of Abhimanyu is sure to give us clearer explanation.

यस्तु वर्चा इति ख्यातः सोमपुत्रः प्रतापवान् ।

सोऽभिमन्युर्वृहतर्काति रर्जुनस्य सुतोऽभवत् ।

यस्यावतरणे राजन् सुरान् सोमोब्रवीदिदम् ।

नाह दद्यां प्रियं पुत्रं मम प्राणैर्गरीयसम् ।

समयः क्रीयतामेष न शक्यमतिवर्तितुम् ।

सुरकार्यं हि नः कार्यं असुराणां क्षितौ वधः ।

तत्र यास्यत्ययं वर्चा न च स्थास्यति वै चिरम् ।

अस्य षोडशवर्षस्य ससंप्रामो भावष्यति ।

चक्रव्यूहं समास्थाय योधयिष्यन्ति वः सुराः ।

विमुखान् छात्रवान् सर्वान् कारयिष्यति मे सुतः ।

बालः प्रविश्य च व्यूहमभेद्यं विचरिष्यति ।

सर्वेषामेव शत्रूणां चतुर्थांशं नयिष्यति ।

दिनार्द्धेन महाबाहुः प्रेतराजपुरं प्रति ।

दिनक्षये महाबाहुर्मया भूयः समेष्यति ।

एकं वंशकरं पुत्रं वीरं वै जनयिष्यति ।

प्रनष्टं भारत वंशं स भूयो धारयिष्यति ॥

आदिपर्व ॥

"Abhimanyu the son of Arjuna is an incarnation of Varcha son of Soma or Moon. Soma addressing the Devas said that he could not spare the services of his beloved son for a long time. In his sixteenth year the great battle would take place and he would destroy a fourth portion of the enemies breaking open the Chakra-vyuha within a few hours in the day. Before evening he would return to Soma leaving a single son to continue the line of Bharata."

Who is Soma and who is Varcha his son that fights the battle, destroys the enemies in the Chakra-vyuha and returns to his father? What is the meaning of his incarnating as the son of Arjuna and nephew of Sri-Krishna? Why does he leave a single son to prolong the Bharata dynasty at the destruction of the whole family? To these reasonable queries, have we any respectable answers from our venerable interpreters to satisfy our natural curiosity? Leaving these important items from the story, how could the mere fighting and dying of a warrior become a sacred story fit to be repeatedly read on religious occasions? Where does the peculiar religious efficacy come from, in reading the descriptions of Indian battles and of the deaths of Indian warriors? On what grounds, is the sanctity claimed for the narration of this war and its details?

Several technical meanings of the term Soma as used in these texts have been given in the preceding chapters, excepting the ordinary meaning of it as referring to the moon, which could be easily obtained from any Sanskrit dictionary or Sanskrit pandit. The following is a description of Soma as found in the Varaha-purana, which is sure to startle an average pandit and irritate a modern critic.

तस्मिन् सुमथिते जातः पुनः सोमो महीपते ।
योसौ क्षेत्रज्ञसंज्ञो वै देहेस्मिन् पुरुषः परः ।

स एव सौमो मन्तव्यो देहिनां जीवसंज्ञकः ।
 परोक्षया समूर्तिं तु पृथक् सौम्यां प्रपेदिवान् ।
 तमेव देवमनुजाः षोडशेमाश्च देवताः ।
 उपजीवन्ति वृक्षाश्च तथैवौषधयः प्रभुम् ।
 रुद्रस्तमेव सकलं दधार शिरसा तदा ।
 तदात्मिका भवन्त्यापो विश्वमूर्तिरसौ स्मृतः ।
 तस्य ब्रह्मा ददौ प्रीतः पौर्णमासीं तिथिं प्रभुः ॥

Without attempting to explain the whole passage, which will be an unnecessary digression, it may be simply noted here that Soma stands for Kshetragna or Jiva, the product of Amrita-mathana or churning of the ocean. His son is Sowmya, Budha or Budhi, Intellect, which is described as Varcha and Abhimanyu in the Maha-bharata. The name Abhimanyu alludes to the Manana or philosophical meditation of the Intellect, and the sixteen years of his age point to the sixteen faculties enumerated in the category of philosophical analysis. The battle at Kuru-Kshetra is thus an inevitable necessity when Abhimanyu attains to the sixteenth year of his age beyond which he cannot live. Abhimanana or meditation of the Self with the help of the Satwic Budhi ends here with the battle of Kuru-Kshetra. The Puranic description given in the text is thus most interesting and instructive in the eyes of those who care to understand its meaning.

The Padma-vyuha of Drona made up of the Eleven Akshohinis of the Kurus is a similar Puranic description. The eleven Akshohinis refer to the eleven Indrias (the ten senses and the Mind). The combined attack of all these has to be met by Abhimanyu, the son of Arjuna by Subhadra, Sister of Sri-Krishna. The name Subhadra

meaning propitious and praiseworthy is sufficiently technical in itself. The significance of Drona's leading the army of the Kurus will become clearer as we proceed.

19. *The fall of Jayadretha.* When the news of Abhimanyu's death reached Arjuna he felt greatly grieved, and at last became enraged towards Jayadretha who was primarily the cause of his son's death. He therefore publicly took an oath that he would kill Jayadretha before sun-set or die himself in fire if he failed therein.

धार्तराष्ट्रप्रियकरं मयि विस्मृतसौहृदम् ।
पापं बालवधे हेतुं श्रोस्मि हन्ता जयद्रथम् ।
यद्यस्मिन्न हते पापे सूर्योस्तमुपयास्यति ।
इहैव संप्रवेष्टाहं ज्वलितं जातवेदसम् ॥

Having understood the determination of Arjuna to destroy Jayadretha before sun-set, the Kurus kept him concealed in the midst of his army. Arjuna however grew desperate when the evening approached. Sri-Krishna, the Lord of Yoga then covered the sun with his chakra and created Tamas or darkness by the power of yoga.

ततोऽसृजत्तमः कृष्णः सूर्यस्यावरणं प्रति ।
योगी योगेन संयुक्तो योगिनामीश्वरो हरिः ॥

Jayadratha, finding it was dark, peeped through the army, and Arjuna severed his head from the body by his arrow. When the head was about to fall on the ground, Sri-Krishna warned him against dropping it on the ground and within the precincts of Samanatha-panchaka. Jayadratha's father named Vridha-Kshetra having cursed that the head of the enemy who kills his son and drops the head on the ground, will be broken to pieces.

Jayadratha's head was therefore dropped in the hands of his own father who was performing penance outside the limits of Samanatha-panchaka. The old father unknowingly threw it down and died himself. Arjuna thus fulfilled his oath and both the Sindhu Raja and his father were destroyed.

दिष्टया सम्पादिता जिष्णो प्रतिज्ञा महती त्वया ।

दिष्टया विनिहतः पापो वृद्धक्षत्रः सहात्मजः ॥

Vridha-Kshetra means old Kshetra and Kshetra denotes form or materiality. All the vasanas of the acts in the previous lives of man get consolidated and make their appearance in the form of strong material tendencies. His son Sindhu-Rajah or king of the ocean named Jayadretha signifies his sway over the *ocean of Samsara* or worldly life. He was carefully concealed and safely preserved by the Kurus within the Padma or chakra-vyuha. The destruction of these two characters is thus a preliminary step for the accomplishment of the fall of Drona. Sri-Krishna temporarily veiling the sun with his chakra or disc has also its instructive significance to a yogi, as it is clearly described in the text as an act of yoga.

योगी योगेन संयुक्तो योगिनामीश्वरो हरिः ॥

Any how, the incidents just detailed could not be explained away as ordinarily possible in the course of human affairs.

20. *The fall of Drona.* The latter part of the Drona-parva narrates the fall of Drona. When he fell 21,000 deadbodies without heads rose from the battle-field. This is surely some yogic incident referring to the breath.

पतिते त्वथ संरन्ध्रे सेनायां तत्र भारत ।

उदतिष्ठन् कबन्धानां सहस्राण्येकविंशतिः ।

Dhrishta-dyumna is said to have cut off the head of Drona only after he virtually passed away to the higher regions by his Yoga. The description given in the text is worth noting.

संजयउवाच ॥

पाण्डवेभ्यः शिवं वोस्तु शस्त्रमभ्युत्सृजाम्यहम् ।
 इति तत्र महाराज प्राकोशद्रौणिमेव च ।
 उत्सृज्य च रणे शस्त्रं रथोपस्थे निवेश्य च ।
 अभयं सर्वभूतानां प्रददौ योगमीशिवान् ।
 द्रोणोपि शस्त्राण्युत्सृज्य परमं सांख्यमास्थितः ।
 तथोक्त्वा योगमास्थाय ज्योतिर्भूतो महातपाः ।
 पुराणं पुरुषं विष्णुं जगाम मनसा परम् ।
 मुखं किञ्चित्समुन्नाम्य विष्टभ्योरस्तथाग्रतः ।
 निमीलिताक्षः सत्वस्थो निक्षिप्य हृदि धारणाम् ।
 ओमित्येकाक्षरं ब्रह्म ज्योतिर्भूतो महातपाः ।
 मूर्द्धानं तस्य निर्मिय ज्योती राजन्महात्मनः ।
 जगाम परमं स्थानं देहं न्यस्य रथोत्तमे ।
 वयमेव तदाद्राक्ष्म पञ्च मानुषयोनयः ।
 योगयुक्तं महात्मानं गच्छन्तं परमां गतिम् ।
 अहं धनञ्जयः पार्थः कृपः शारद्वतो द्विजः ।
 वासुदेवश्च वाष्णो यो धर्मपुत्रश्च पाण्डवः ।
 अन्ये तु सर्वे नापश्यन् भारद्वाजस्य धीमतः ।
 महिमानं महाराज योगयुक्तस्य गच्छतः ।
 ब्रह्मलोकं महद्दिव्यं देवगुह्यं हि तत्परम् ।
 गतिं परमिकां प्राप्तमजानन्तो नृयोनयः ।
 नापश्यन् गच्छमानं हि तं सार्धमृषिपुङ्गवैः ।
 द्रोणस्तु दिवमास्थाय नक्षत्रपथमाविशत् ।
 अहमेव तदाऽद्राक्षं द्रोणस्य निधनं नृप ॥

"Sanjaya said, Drona saying 'let the Pandavas succeed' threw away his bow and arrow inside his car and began to practise Sankhya-yoga. He closed his eyes uttering Om and meditated upon Purana-purusha, while, his skull broke and a light rising through it passed above accompanied by the Maha-rishis, reaching the path of the stars, beyond which is the ultimate region unknown even to the Gods. Yudhishtira, Arjuna, Sri-krishna, Kripa and myself saw this but no others."

It is clearly stated here that the spirit of Drona passed on to the path of the stars accompanied by Maha-rishis, but it did not reach the highest goal, which is still beyond. He practised Paramom-Sankhyom and reached Paramom-sthanom. The term Paramom alludes to sakala as opposed to Nishkala; and the Maha-rishis refer to the seven Prekritis, as already seen in the case of Bhishma where they came as messengers in the form of Hansas from Ganga. The path of the stars denotes the region of the Indrias or senses- vide Santi-Parva.

आदित्योश्विनिनक्षत्राणीत्येतानीन्द्रियाणां पर्यायनामानि वदन्त्येवमाह ॥

The limit to the possible attainments specified by the character of Drona, falls therefore within the bounds of Prekriti and not beyond it. Putting all these facts together we can form a sensible idea of the description given as something pertaining to the process of Yoga. Interpreted as ordinary human history, the whole of it is simply meaningless and fabulous.

The story in the text mentions that Drona was induced to throw away his weapons by a false news of the death of his son Aswasthama. Yudhishtira was made to say that Aswasthama died, alluding to the death of an elephant of that name.

स सत्यकृच्छुकं नाम प्रविष्टेन ततोऽनृतम् ।
आचार्य उक्तो भवता इतः कूञ्जर इत्युत ॥

It is desirable in this connection to obtain some idea of the significance of this character named Aswasthama.

महादेवान्तकाभ्यां च कामात् क्रोधाच्च भारत ।
एकत्वमुपसम्पद्य जज्ञे शूरः परन्तपः । .
अश्वस्थामा महावीर्यः शत्रुपक्षभयावहः ।
जातमात्रेण वीरेण येनोच्चैःश्रवसा यथा ।
हेषता कम्पिता भूमिर्लोकश्च सकलास्त्रयः ।
तच्छ्रुत्वान्तर्हितं भूतं नाम तस्याकरोत्तदा ।
अश्वस्थामेति सोद्यैष शूरो नदति पाण्डव ।

“Aswasthama is the product of the desire and anger of Rudra and Yama. Just after his birth, his voice, loud and hoarse like that of the divine horse shook the earth and the three Lokas. The internal spirit hearing this voice gave him the name Aswasthama.”

The word aswa or horse generally represents breath and Rudra also stands for the same. Sthama means stability, Yema alludes to destruction. The description as a whole, points to some process of Pranayama, by obstructing the ordinary course of respiration. The shaking of the earth refers to the body as affected by the process. The elephant by name Aswasthama referred to above might simply mean the haughty process of Hata-yoga, capable of increasing physical strength.

The Parva closes with the description of the invulnerable weapons known as Narayana-astra and Agneya-astra used by Aswasthama against the Pandavas. He was fully confident of their destructive effects; but he was utterly disappointed at the end. He felt quite surprised that these

deadly weapons should prove futile, and ran away from the battle-field, leaving his car. He then met Veda-vyasa on the banks of the Saraswathy, where he thus cleared his doubts by conversing with him.

ततो द्रौणिर्धनुस्युक्त्वा रथात्प्रस्कन्द्य वेगितः ।
 धिक् धिक् सर्वमिदं मिथ्येत्युक्त्वा सम्प्राद्वद्रणात् ।
 ततः स्निग्धांबुदाभासं वेदावारामकल्मषम् ।
 वेदव्यासं सरस्वत्यावासं व्यासं ददर्शह ।
 तं द्रोणिरग्रतो दृष्ट्वा स्थितं कुरुकुलोद्वहम् ।
 सन्नकण्ठोब्रवीद्वाक्यमभिवाद्य सुदीनवत् ।
 सवघातमयामुक्तमस्त्र परमदारुणम् ।
 केनेमौ मर्त्यधर्माणौ नाधाक्षीत् केशवार्जुनौ ॥

व्यास उवाच ॥

योसौ नारायणो नाम पूर्वेषामपि पूर्वजः ।
 आदिदेवो जगन्नाथो लोककर्ता स्वयम्प्रभुः ।
 तस्य शक्तिसौ पार्थस्तस्माच्छोकमिमं त्यज ।
 विश्वेश्वरोऽयं लोकादिः परमात्मा ह्यधोक्षजः ।
 सहस्रसंहितादंशादेकांशोऽयमजायत ।
 अजायत च कार्यार्थं पुत्रो धर्मस्य विश्वकृत् ।
 स एष देवश्चरति मायया मोहयन् जगत् ।
 तस्यैव तपसा जातो नरो नाम महामुनिः ।
 तुल्यमेतेन देवेन तं जानीह्यर्जुनं सदा ।
 लोकयात्राविधानार्थं दानवानां वधाय च ।
 धर्मसंस्थापनार्थाय सञ्जायेते युगे युगे ।
 तथैव कर्मणा कृत्स्नं महत्तत्तपसोऽपि च ।
 तेजोवाग्भिश्च विद्वंस्त्वं जातो रुद्रान्महामते ।
 युद्धं कृत्वा दिनान् पञ्च द्रोणो हत्वा वरूथिनीम् ।
 बह्मलोकं गतो राजन् ब्राह्मणो वेदपारगः ॥

"Aswasthama lost faith in the efficacy of his weapons and quitted the battle-field. He then met the cloud-coloured Veda-vyasa who resides on the banks of the Saraswathy, and respectfully enquired of him the reason for his weapons proving powerless against Sri Krishna and Arjuna. Vyasa said. Krishna is the original Deva, the Creator of Lokas and an incarnation of a thousandth part of the Ultimate Being, born of Dharma. Arjuna is his *Sakti* and the product of his tapas. The function and the work of both are the establishment of Dharma and the destruction of Asuras for the purpose of providing easy access for mankind to the ascending Lokas. Similarly you are also born of Rudra by the force of tapas. Drona learned in the Vedas attained to the Bramha Loka after destroying large armies during his fight for five days."

The above passage furnishes useful clues to the significance of Drona, Krishna, Arjuna, Aswasthama and Vyasa, in addition to the explanations we have already had. It is hoped that the terms Dharma, Asura, Rudra and Lokas defined in the previous chapters are not forgotten so soon. Drona and Aswasthama thus refer to some useful religious practices which have to cease with the battle of Kuru-Kshetra. The ten days fighting of Bhishma and the five days of Drona allude to the subjugation of the ten senses and the five Elements.

We have already noticed that the great Bhishma an incarnation of the eighth Vasu, represents Bhakti-Yoga. He is described as the common grand-father for the Kurus and the Pandavas, but his siding with the former, on the whole, discloses the natural tendency of Bhakti-Yoga to stick on to Samkalpa and to help the Kurus. Samkalpa refers to devotional meditations upon the glories of Eswara and

Kurus allude to the earnest performance of religiously ordained Karmas. कुर्वन्तिकर्माणीतिकुरवः ॥ In the higher sphere of Karma-Yoga, this Bhishma has to be attacked and destroyed by the Pandavas although in the beginning he was friendly to them. The Pandavas as repeatedly noticed, represent the white or Satwic Karma-Yogins who make their gradual advance in their practice. Like Bhishma, Drona is the common teacher for both the Kurus and the Pandavas, Bishma being described as a Kshetriya and Drona as a Brahmin. Drona has been found to represent the intellectual development acquired by the study of the Vedas and Vedangas as well as by a knowledge of human virtues and religious devotion.

वेदं षडङ्गं वेदाहं अर्थविद्यां च मानवीम् ॥

Drona is therefore described, as superior to Bhishma or strong Bhakti, capable of securing more substantial results in the practice of Karma-Yoga. The Kurus supported by Bhishma and Drona, represent as a class, the Vasanas accruing from the performance of good religious Karmas which should also be destroyed in the long run, for the purpose of obtaining proper progress in the practice of Karma-Yoga.

They are therefore described as consin-brothers of the Pandavas who lived with them peacefully in their younger days. But for the sake of securing the true Kingdom to which they had every right, the Pandavas had to quarrel with the Kurus and even declare war against them. The decisive battle between the contending parties could only be fought at Kuru-Kshetra, as they would all assemble in their true and full attire only at that sacred spot. This battlefield has been described as lying close to the five pools of blood dug by Parasu-Rama, referring to the annihilation of the desires pertaining to materiality or the five gross

elements. Until these five bloody pools are passed over, the Kurus or the Vasanas of religious Karmas cannot be discovered in their true form and they will not therefore be available for a direct fighting. Their distinct tangible forms will appear only when the holy Kuru-Kshetra is reached. Their leaders and armies have to be destroyed at that very spot by hard fight, if further progress in yoga is desired. In the story of the Maha-bharata or the Great Religious Drama, we have now gone through, two important Parvas or Acts in which two of the greatest and most venerated leaders, Bhishma and Drona have fallen in the sacred battle fought by the yogic Pandavas. The narration of the incidents of course points out the course to be adopted for devotional progress in the practice of Karma-yoga detailed in the voluminous Epic in the true and permanent interest of humanity at large. All the religiously inclined Hindus may be safely assured here, that in the religious story of the Maha-bharata, there is no mention of British India or of its present Capital the City of Delhi, that there is no specification of A. D. or B. C. periods, and that there is no description of the Tuar family of Rajaputs whose race became extinct in the battle of Panipat fought in the thirteenth century A. D. We may be however certain, that our venerable forefathers have not foolishly bequeathed to us any trifling human histories for religious reading in Hindu villages and holy temples.

कस्मादिन्दुरसौ धिनोति जगतीं पीयूषगर्भैः करैः

कस्माद्वा जलधारयैव धरणीं धाराधरः सिञ्चति ।

भ्रामं भ्राममयं च नन्दयति वा कस्मात्रिलोकीं रविः

साधूनां हि परोपकारकरणे नोपाध्यपेक्षं मनः ॥

VIII. KARNA PARVA.

21. *The fall of Karna.* The Karna-parva describes the fall of Karna, as the title itself indicates like the two proceeding Parvas, the Bhishma and the Drona. He is said to have been killed by Arjuna in the battle. When the two great combatants met face to face, all the heavenly beings assembled to witness their fight from above. They were however divided in their opinion regarding the result of the battle, some in favour of Karna, others in favour of Arjuna. The description given in the text is worth noting, as it contains several important clues to the characteristic differences between the two heroes in the story.

ततोन्तरिक्षे संजज्ञे विवादो भरतर्षभ ।
 मिथो भेदाश्च भूतानामासन् कर्णार्जुनान्तरे ।
 द्यौरासीत् कर्णपक्षेत्रे सनक्षत्रा विशाम्पते ।
 भूर्विशाला पार्थमाता पुत्रस्य जयकाक्षिणी ।
 सागराश्चैव गिरयः सरितश्च नरोत्तम ।
 महीजा जलजाश्चैव व्याश्रयन्त किरीटिनम् ।
 असुरा यातुधानाश्च गुह्यकाश्च परन्तप ।
 कर्णः समभवद्यत्र खेचराणि वयांसि च ।
 रत्नानि निधयः सर्वे वेदाश्चाख्यानपञ्चमाः ।
 सोपवेदोपनिषदो व्याश्रयन्त किरीटिनम् ।
 वासुकिश्चित्रसेनश्च तक्षकश्चोपतक्षकः ।
 मही वियज्जलचराः काद्रवेयाश्च सान्वयाः ।
 विषवन्तो महानागा वेगिनश्चार्जुनेऽभवन् ।
 ऐरावतः सौरभेया वैशालेयाश्च भोगिनः ।
 एतेऽभवन्नर्जुनस्य पापाः सर्पाश्च कर्णतः ।
 ईर्षामृगा व्याळमृगा मङ्गला मृगपक्षिणः ।
 मङ्गलाः पशवश्चैव सिंहव्याघ्रास्तथैव च ।

पार्थस्व विजये राजन् सर्व एव समाश्रिताः ।
 वसवो मरुतः साद्धया रुद्रा देवाश्विनावपि ।
 अग्नी रुद्रश्च सोमश्च पन्नगाश्च दिशोदश ।
 कर्णतः समपद्यन्त श्वसृगालवयांसि च ।
 वसवश्च महेन्द्रेण मरुतश्च सहाग्निना ।
 धनञ्जयस्य ते वर्गा आदित्याः कर्णतोऽभन् ।
 देवताः पितृभिः सार्धमृषिभिश्च परन्तप ।
 तुम्बुरुप्रमुखाः सर्वे गन्धर्वा भरतर्षभ ।
 यमौ वैश्रवणश्चैव वरुणश्च यतोर्जुनः ॥

We have here a long list of names on either side an explanation of which will no doubt be tiresome; but a careful examination of each term will not be profitless to those who wish to go deeper into the subject, and the original itself is available for them. It is sufficient if we correctly understand a few important names which point out the general distinction. The Sky, Stars, Asuras, Rakshasas, Guhyakas, Adityas, the sinful serpents, dogs and jackals etc plead for Karna. The extensive earth or Mahi the mother of Arjuna, Oceans, hills, rivers, gems, the Vedas, Upavedas, Upanishats, all auspicious serpents, animals and birds, Vasus, Maruts, Sadhyas, Rudras, Aswins, Indra, Agni, Devas, Pitris, Rishis, Kubera and Varuna etc side with Arjuna. We have already noticed that Karna is represented as the king of Anga country. Anga means the mind, and the supremacy over it and over its subordinates the senses, is no doubt alluded to thereby. The combination of several items detailed, both good and bad, makes up the character represented in the text as Karna. The purer and more important attributes go to form the character known as Arjuna. It must not however be forgotten here that even the worst character in the camp of the Kurus is superior to a sample of an ordinary worldly-wise

man. Almost all of them are kings, rulers and chiefs, denoting thereby some useful attainments in the right direction. The object of the religious texts is to explain the various shades of difference in the numerous ideas and opinions possible to be formed in the sphere of religion, and to point out their extent and scope, their importance and triviality. Even Satan has a hell to reign over. The modern fallen man is far below that standard. In the Parva under reference, Indra says that Karna cannot gain victory over Arjuna but he may be granted a seat in heaven, after his death in the battle, on account of his religious attainments. Brahma and Esana speak to the same effect.

कामन्तु सुकृतांल्लोकानाप्नोतु पुरुषर्षभः ।
 कर्णो वैकर्त्तनः शूरो विजयस्त्वस्तु कृष्णयोः ।
 वसूनां समलोकत्वं मरुतां वा समप्नुयात् ।
 सहितो द्रोणभीष्माभ्यां नाकपृष्ठे महीयताम् ॥
 विजयो ध्रुव एवास्तु पाण्डवस्य महात्मनः ।
 मनस्वी जयतां शूरः कृतविद्यस्तपोधनः ।
 बिभर्त्सि च महातेजा धनुर्वेदमशेषतः ।
 अतिक्रामेच्च माहात्म्याद्दिष्टमप्यविचारयन् ।
 अतिक्रमे च लोकानामभावो नियतो भवेत् ।
 न च विद्म ह्यवस्थानं क्रुद्धयोः कृष्णयोः क्रचित्* ।
 सन्नारौ जगतश्चैव सतश्च पुरुषर्षभौ ।
 कामन्तु सुकृतांल्लोकान् प्राप्नोत्वैव परन्तपः ।
 कर्णो वैकर्त्तनः शूरो विजयस्तु नरे ध्रुवः ॥

“Arjuna and Krishna are the creators of Jagat and of good and they must therefore win. Arjuna is high-minded, brave, learned and devotional and is an expert in the Veda treating of bows and arrows. Karna may attain the holy Lokas of Vasus or Maruths and may be allowed a seat in heaven, along with Bhishma and Drona.”

The epithet *Vaikurthana* applied to Karna means also, a son who has usurped his father's kingdom. As a friend, leader and adviser of the Kurus, Karna denotes the objectionable tendencies of the mind or Anga over which he is said to have ruled. The advent of Bramha, Esana, Indra, Maharishis, Pitris and Devas during his fight with Arjuna, is certainly no flourish of Sanskrit poetry, no description of the supernatural incidents commonly occurring in Indian battles and no product of the feverish brain of the venerable author. It is a clear and correct representation of the effects of certain processes detailed in the text which is yet Greek to the learned interpreters of the day.

विद्याविधिविहीनेन किं कुलीनेन देहिनाम् ।
अकुलीनोऽपि यो विद्वान् दैवतैरपि पूज्यते ॥

IX. SALYA-PARVA.

22. *The destruction of the remaining warriors.*

The destruction of almost all the warriors in the battle is completed and the war virtually ends with this and the next Parva namely, Sowptika. In them are narrated many extraordinary and unworldly incidents which the modern interpreters are unable to explain satisfactorily and are therefore prone to eliminate them as exaggerations or some other unimportant descriptions. But it may be assured that every one of them is an important land mark in the explanation of the subject matter, an omission of which on any account will render the whole text absurd and worthless. The main story is ordinarily told thus. Salya was killed by Yudhishtira. Duryodhana and his brothers met their

deaths at the hands of Bhima. The rest of the heroes on either side destroyed each other. A few warriors that still remained in the Pandava's party were destroyed while sleeping in their camp at night, by Aswasthama assisted by Kripa and Krita-varma. The five Pandava's, Sri-Krishna and his charioteer Satyaki were alone left at the end in the Pandava's party; Aswasthama, Kripa and Krita-varma alone remained among the Kurus, as detailed in the next Parva-

नरा विनिहताः सर्वे गजाश्च विनिपातिताः ।
 रथिनश्च नरव्याघ्र ह्याश्च निहता युधि ।
 निश्शेषं शिबिरं राजंस्तावाकानां कृतं प्रभो ।
 पाण्डवानाञ्च शूराणां समासाद्य परस्परम् ।
 प्रायः स्त्रीशेषमभवज्जगत् कालेन मोहितम् ।
 सप्तपाण्डवतः शिष्टा धार्तराष्ट्रस्यो रथाः ।
 ते चैव भ्रातरः पञ्च वासुदेवोश्च सात्यकिः ।
 कृपश्च कृतवर्मा च द्रौणिश्च जयतां वरः ।
 एते शेषा महाराज रथिनो नृपसत्तम ।
 अक्षौहिणीनामष्टानां दशानां च न संशयः ।
 एते शेषा महाराज सर्वेन्ये निधनं गताः ।
 कालेन निहतं सर्वं जगद्वै भरतर्षभ ।
 दुर्योधनं वै पुरतः कृत्वा सर्वे नरा हताः ॥

“O. Lord, all the men, elephants, horses and charioteers belonging to your camp, are completely destroyed. Similarly, deceived by the force of Time, all the warriors belonging to the Pandava's camp have died in the battle, leaving females alone. Seven persons on the Pandavas' side, namely, the five brothers, Krishna and Satyaki, and on your side three warriors, namely, Kripa, Kritavarma and Aswasthama alone remain alive. The eighteen Akshohinis

are completely destroyed along with everything else, Duryodhana being the cause of all this calamity."

23 *The destruction of Duryodhana by Bhima.*

A few of the noteworthy incidents may be detailed here and hope they will clearly prove the truthfulness of the above remarks. Duryodhana finding his army completely defeated, fled from the battle-field and concealed himself in the deep waters called *Dwypayanom*. The Pandavas hunted after him and found him lying in the waters occupying an invulnerable position. Yudhishtira growing desperate, Sri-Krishna suggested the proper means of gaining victory over him.

ततस्तेष्वपयातेषु रथेषु त्रिषु पाण्डवाः ।
 तं हृदं प्रत्यपद्यन्त यत्र दुर्योधनोऽभवत् ।
 आसाद्य च कुरुश्रेष्ठ तदा द्वैपायनं हृदम् ।
 स्तम्भितं धार्तराष्ट्रेण दृष्ट्वा तं सलिलाशयम् ।
 वासुदेवमिदं वाक्यमब्रवीत् कुरुनन्दनः ।
 पश्येमां धार्तराष्ट्रेण मायानप्सु प्रयोजिताम् ।
 विष्टभ्य सलिलं शेते नास्य मानुषतो भयम् ।
 दैवीं मायामिमां कृत्वा सलिलान्तर्गतो ह्ययम् ॥

वासुदेव उवाच ॥

मायाविन इमां मायां मायया जहि भारत ।
 मायावी मायया बध्यः सत्यमेतद्युधिष्ठिर ।
 क्रियाभ्युपायैर्वहुभिर्मायामप्सु प्रयोज्य च ।
 जहि त्वं भरतश्रेष्ठ मायात्मानं सुयोधनम् ।
 क्रियाभ्युपायैरिन्द्रेण निहता दैत्यदानवाः ।
 क्रियाभ्युपायैर्वलिभिर्वलिर्वद्धो महात्मना ।
 क्रियाभ्युपायपूर्वं वै हिरण्याक्षो महासुरः ।
 हिरण्यकशिपुश्चैव क्रिययैव निषूदितौ ।
 वृत्रश्च निहृतो राजन् क्रिययैव महाबलः ।

तथा पौलस्त्यतनयो रावणो नाम राक्षसः ।
 रामेण निहतो राजन् सानुबन्धः सहानुगः ।
 क्रियया योगमास्थाय तथा त्वमपि विक्रम ।
 क्रियाभ्युपायैर्निहतौ मया राजन् पुरातनौ ।
 तारकश्च महादैत्यो विप्रचित्तिश्च वीर्यवान् ।
 वातापिरिल्वलश्चैव त्रिशिराश्च तथा विभो ।
 सुन्दोपसुन्दावसुरौ क्रिययैव निषूदितौ ।
 क्रियाभ्युपायैरिन्द्रेण त्रिदिवं भुज्यते विभो ।
 क्रिया बलवती राजन्नान्यत् किञ्चिद्युधिष्ठिर ।
 दैत्याश्च दानवाश्चैव राक्षसाः पार्थिवास्तथा ।
 क्रियाभ्युपायैर्निहताः क्रियां तस्मात्समाचर ॥

"Yudhishtira said that Duryodhana having benumbed the waters of the Dwypayanom by his Maya, within which he is lying, he has no fear of human attack. Sri-Krishna said that Maya must be met by Maya. Use Maya in the waters by the ingenious yogic processes of Kriya or action and kill him. All the Dytyas, Danavas, Rakshasas and earthly rulers are destroyed in this manner. Beli, Hiranyaksha, Hiranyakasipu, Vritra, Ravana, Tharaka, Viprachithi, Vathapi, Ilwala, Trisira, Sunda and Upasunda are all annihilated in the same way. Indra enjoys heaven by *Kriya-yoga*. There is nothing so mighty as that."

Here what is the kind of refuge resorted to by Duryodhana? How to remain plunged in water, and how to benumb the water and make the position invulnerable? Where is Dwypayanom Hradom or the deep pool? What is again the ingenious process of Kriya-yoga by which this Maya could be overcome? No reasonable explanations are forthcoming at present. The text however is sufficiently explicit without mysteries, except the ordinary technicalities of the Puranas. The benumbing of the waters alludes to

the stupifying of the intellect and its antidote is Kriya-yoga, the main subject of the Maha-bharata. The names of Asuras and Rakshasas enumerated above give the real clue to the stories referring to them.

क्रियया योगमास्थाय तथा त्वमपि विक्रम ॥

When Duryodhana got out of the waters and prepared himself to fight, a duel took place between him and Bhima. Bela-rama attended the spot to witness this duel after his return from the pilgrimage to Prabhasa and other holy places on the banks of the Saraswathy. He had left for the pilgrimage before the commencement of the battle, declining to join either party.

पूर्वमेव यदा रामस्तस्मिन्युद्ध उपस्थिते ।
 आमन्त्र्य केशवं यातो वृष्णिभिः सहितः प्रभुः ।
 साहाय्यं धार्तराष्ट्रस्य न च कार्त्तास्मि केशव ।
 न चैव पाण्डुपुत्राणां गमिष्यामि यथागत्तम् ।
 ततस्तालध्वजो रामस्तस्मोर्युद्ध उपस्थिते ।
 श्रुत्वा तच्छिष्ययो राजन्नाजगाम हलायुधः ॥

The two combatants are particularly noticed as Bela-rama's scholars. The geography of the holy baths he visited is detailed in 21 chapters, from 34 to 56, and the description of the river Saraswathy at least might be of immeditate use here. The other portions are equally interesting and might be left to the good will and pleasure of the readers.

समुद्रं पश्चिमं गत्वा सरस्वत्यब्धि संगमम् ।
 आराधयतु देवेशं ततः कान्तिमवाप्स्यति ।
 सरस्वतीं ततः सोमः स जगामर्षिशासनात् ।
 प्रभासं प्रथमं तीर्थं सरस्वत्या जगाम ह ।
 अमावास्यां महातेजा स्तत्रामज्जन्महाद्युतिः ।
 लोकान् प्रभासयामास शीतांशुत्वमवाप च ।

तत्र ज्ञात्वा हली रामो दत्त्वा प्रीतोऽथ दक्षिणाः ।

स्निग्धत्वादोषधीनाश्च भूमेश्च जनमेजय ।

जानन्ति सिद्धा राजेन्द्र निगूढां तां सरस्वतीम् ॥

"Soma or Moon to get over his curse was advised to go to the mouth of the Saraswathy river falling into *Western* ocean and worship Siva there. He accordingly went to Prabhasom first and bathed there on the New-moon day. By virtue of his bath, he was able to light up the Lokas and to regain his original state. Belarama bathed here and performed many charitable acts. From the moisture in the earth and in the vegetable kingdom, the Sidhas understand the existence of this Saraswathy river, which always remain hidden."

The given geography is extremely clear and explicit. The river Saraswathy is generally said to join the Jumna and the Ganges at Allahabad, although it is admitted to be unseen. In the text here, it is also described as discharging itself into the *Western ocean*. It is known only to the Sidhas and that by inference from the moisture observed in the earth and the vegetable kingdom. Are not these contradictory descriptions? There is not the slightest scope to get out of the mire by ignoring them as exaggerations or poetical fancies. The geography is false and wrong if it is attempted to be explained as such. Further history depending on such geography, must necessarily be equally absurd. Afortiori, the authors of this geography and history must share the same fate. The river Saraswathy is plainly described as unseen and known only to the Sidhas. But the Sidha only infers its existence from the moisture in the earth and in the vegetable kingdom. Does this river after all flow into the *Western ocean*? That is perhaps a spelling

mistake which could be easily corrected without violating the rules of grammar.

One of the holy baths visited by Belarama is Kuru-Kshetra itself. Its origin is thus explained to him by the Rishis at the spot.

प्रजापतेरुत्तरैर्विदिरुच्यते सनातनं राम समन्तपञ्चकम् ।
समीजिरे यत्र पुरा दिवौकसो वरेण सत्रेण महाषरप्रदाः ॥
पुरा च राजर्षिवरेण धीमता बहूनि वर्षाण्यमितेन तेजसा ।
प्रकृष्टमेतत्कुरुणा महात्मना ततः कुरुक्षेत्रमितिह पप्रथे ॥

मानवा ये निराहारा देहं त्यक्ष्यन्त्यतन्द्रिताः ।
युधि वा निहताः सम्यगपि तिर्यग्गता नृप ।
ते स्वर्गभाजो राजेन्द्र भवन्तिवह हतास्तु ये ।
इह तप्स्यन्ति ये केचित्तपः परमकं नराः ।
देहत्यागेन ते सर्वे यास्यन्ति ब्रह्मणः क्षयम् ॥

“Samantapanchakom is Bramha's northern altar, where the Devas in olden times performed a sacrifice. Here Kuru the great Raja-Rishi ploughed for many a year and hence called Kuru-Kshetra. Those who die here by tapas or fighting, reach the heaven and the Bramha's abode”.

Here, who the Kuru was is not clearly stated, but in the Adi-Parva he is mentioned as the son of Samvarana, a ruler in the Soma-vamsa, some generations after Bharata. Kuru-Kshetrom took its name from him which he is said to have built by his tapas.

ततः संवरणात्सौरी तपती सुषुवे कुरुम् ।
राजत्वे तं प्रजाः सर्वा धर्मज्ञ इति वव्रिरे ।
महिम्ना तस्य कुरवो लेभिरे प्रत्ययं भृशम् ।
तस्य नाम्नाऽभिविख्यातं पृथिव्यां कुरुजाङ्गलम् ।
कुरुक्षेत्रं स तपसा पुण्यं चक्रे महातपाः ॥

There is however another description in the Bhavishya-Purana, where Kuru is mentioned as belonging to the Soorya-vamsa who built Kuru-kshetra at the end of the first quarter of the Treta-Yuga.

पितुस्तुल्यं कृतं राज्यं कुरुर्नाम सुतस्ततः ।

कुरुक्षेत्रं कृतं तेन त्रेतायां शतयोजनम् ।

त्रेतापादस्त्वमाप्तोयं प्रथमो भारतेन्तरे ॥

Thus there is a Kuru in the Solar as well as another in the Lunar dynasty, both of whom built Kuru-kshetrom in different periods. In the Parva under reference, Kuru is described as having kept on *ploughing* in that place for several years before it became Kuru-kshetrom. Anyhow it is in this Kuru-kshetrom that Bhima and Duryodhana met to fight their duel where Belarama attended to witness the same. The exact spot at which the duel took place is specified as on the *southern* bank of the Saraswathy.

ततस्ते तु कुरुक्षेत्रं प्राप्ता नरवरोत्तमाः ।

प्रतीच्यभिमुखं देशं यथोद्दिष्टं सुतेन ते ।

दक्षिणेन सरस्वत्याः स्वयनं तीर्थमुत्तमम् ।

तस्मिन् देशे त्वनिरिणे ते तु युद्धमरोच्यन् ॥

The above references are sufficiently clear in the light of the definitions and explanations we have been hitherto gathering. Kuru refers to the Karma-kanda or action and the ploughing no doubt denotes the grinding, the hard task to be undergone in the devotional practice which is equally necessary both for the Soma and the Soorya vamsas, the Karma and the Gnana yogas. The question of cardinal points in the geographical descriptions may also be noticed in this connection. The duel is said to have taken place on the southern bank of the Saraswathy which empties itself in the Western ocean. In the Puranic technical descriptions of the cardinal points there is nothing objectionably strange as

compared with the conventional directions in an ordinary map. If we prostrate on the floor facing the rising sun, our head actually lies towards the East and the lower portion of the body towards the West. The right hand side is south and the left hand side is north. The right side represents karma and the left gnana. The fighting is therefore described as having taken place on the southern bank of Saraswathy. The east and west represent the upper and the lower portions of the human body. The adharas or chakras of the Yogis start from Mula-adhar at the bottom of the spinal column which is described as the western extremity of Saraswathy. In the geographical descriptions given in the text, there are thus no blunders, no inconsistencies, no mysteries.

Just before the duel commenced between Bhima and Duryodhana, Arjuna asked the opinion of Sri-Krishna as to the difference between the two combatants in their strength and capacities; and Sri-Krishna expressed his views thus:

उपदेशोऽनयोस्तुल्यो भीमस्तु बलवत्तरः ।

कृती यत्नपरस्त्वेष धार्तराष्ट्रो वृकोदरात् ।

भीमसेनस्तु धर्मेण युध्यमानो न जेष्यति ।

अन्यायेन तु युध्यन् वै हन्यादेव सुयोधनम् ।

मायविनन्तु राजानं माययैव निहन्ततु ॥

"In instruction both are equal. Bhima is stronger, but Duryodhana has more fraud. Bhima should therefore use similar fraud in dealing with him."

Bhima was therefore advised to beat Duryodhana on his thighs with the mace and kill him. This was said to be done against the established rules of warfare and Belarama pronounced the act to be utterly unjust.

करुभ्यां प्राहिणोद्राजन् गदां वेगेन पाण्डवः ।

ऊरू दुर्योधनस्याथ बभञ्ज प्रियदर्शनौ ।

स पपात नरव्याघ्रो वसुधामनुनादयन् ।
 रामः प्रहरतां श्रेष्ठशुक्रो बलवद्दली ।
 कुर्वन्नातस्वरं घोरं धिग्धिग्भीमेत्युवाच ह ।
 नैतदृष्टं गदायुद्धे कृतवान्यदृकोदरः ।

अधोनाभ्या न हन्तव्यमिति शास्त्रस्य निश्चयः ॥

In a duel fight with maces, the sastras are said to prohibit beating below the naval. In these detailed descriptions of the death of Duryodhana which occupy several chapters in the text, Belarama figures prominently, and he is said to have gone away to the holy baths, declining to join either party from the beginning of the war. Both Bhima and Duryodhana are mentioned as his favourite pupils and he was therefore interested in witnessing their duel. In these circumstances, it naturally strikes one that he ought more justly and wisely to have prevented their fighting altogether. Somehow, the only objection he seemed to have had was in the use of the mace below Duryodhana's naval by Bhima. Now, is there any valuable information to be gathered from these lengthy narrations or should they only be passed off as some fabulous stories composed for whiling away man's leisure time? There is hardly anything to justify the assurance of holiness in the use of maces against each other, whether applied below or above the naval. A reference to the definitions and clues furnished by the authors themselves would prove more profitable and less misleading than listening to the current interpretations mostly offered without study, without thought and without even imagination. Belarama clearly represents Ananta, Sesha, Prana or Life-Principle, which is a common factor both for the Kurus and the Pandavas. Saraswathy represents the unseen Sushumna Nadi where Prana was located during the Great

war. The above description of Duryodhana refers to some form of Hata-yoga and that of Bhīma to the process of Raja-yoga, the former dealing with the physical control over breathing and its consequent ephemeral effects, and the latter denoting spiritual control over mental functions and its more beneficial results. The Adharas and chakras belonging to the Raja-yoga are said to be located in the spinal column which are not below the naval. Duryodhana's life does not reach these chakras and he is therefore described as having been destroyed by blows on his thighs. These are ordinary facts with which the yogis are familiar, and the descriptions are meant for those who sincerely seek instructions in that branch of the subject unlike the indifferent interpreters of the modern type.

धर्मे तत्परता मुखे मधुरता दाने समुत्साहिता
मित्रेऽवञ्चकता गुरौ विनयिता चित्तेऽतिगम्भीरता ।
आचारे शुचिता गुणे रसिकता शास्त्रेऽतिविज्ञानिता
रूपे सुन्दरता हरौ भजनिता सत्स्वेव संदृश्यते ॥

X. SOWPTIKA PARVA.

24. *Cold-blooded murder by Aswasthama.*

The *Sowptika Parva* as the name indicates details the destruction of a few remaining warriors in the camp of the Pandavas, by Aswasthama during their sleep at night. Dhrishtadyumna, Sikhandi, the five sons of Panchali and several others were killed by the sword of Aswasthama. There is evidently a lot of useful instruction in this story, and hardly any valuable information is available in it as ordinary historical incident, except some absurd and insulting conclusions

that may be easily drawn by any biased and mischievous critic. That a learned Bramhin of the type of Aswasthama should take up the sword and commit cold-blooded murders and that their descriptions should be recognised as fit for religious reading, are facts which no pious Hindu could possibly understand, because the very first tenet of his ancient and holy religion is Ahimsa or complete harmlessness. And yet, the prevailing interpretation would insist on our believing literally the performance of the cruel acts of the venerable Bramhin warrior. In the narration of this story however, we have unusually complicate facts which demand careful examination. When Aswasthama went to the camp of the Pandavas at night, he met a terrible being guarding the doorway which utterly baffled his attempts to enter the tent in which the warriors slept. He then prayed to Mahadeva who gave him a sword with which he was afterwards able to destroy all of them.

तत्र भूतं महाकायं चन्द्रार्कसदृशशुतिम् ।
 सोपश्यद्वारमावृत्य तिष्ठन्तं रोमहर्षणम् ।
 नैव तस्य वपुः शक्यं प्रबुधं वेष एव च ।
 तथा तेजोमरीचिभ्यः शङ्खचक्रगदाधराः ।
 प्रादुरासन् हर्षीकेशः शतशोथ सहस्रशः ॥
 ततः सौम्येन मन्त्रेण द्रोणपुत्रः प्रतापवान् ।
 उपहारं महामन्युरथात्मानमुपाहरत् ।
 तं रुद्रं रोद्रकर्माणं रोद्रैः कर्माभिरच्युतम् ।
 अभिष्टुत्य महात्मानमित्युवाच कृताञ्जलिः ।

द्रौणिह्वाच ॥

इममात्मानमयाहं जातमाद्विरसे कुले ।
 स्वमौ जुहोमि भगवन् प्रतिगृह्णीष्व मां बलिम् ।
 इत्युक्त्वा द्रौणिरास्थाय तां वेदीं दीप्तपावकाम् ।
 संत्यज्यात्मानमारुह्य कृष्णवपुर्मेन्युपाविशत् ।

तमूर्ध्वबाहुं निश्चेष्टं दृष्ट्वा हविरुपस्थितम् ।
 अब्रवीत् भगवान् साक्षान्महादेवो हसन्निव ।
 पाञ्चालाः सर्वदा गुप्ता मायाश्च बहुशः कृताः ।
 कृतस्तस्यैव सम्मानः पाञ्चालान् रक्षता मया ।
 अभिभूतास्तु कालेन नैषामयास्ति जीवितम् ।
 एवमुक्त्वा महात्मानं भगवानात्मनस्तनुम् ।
 आविवेश ददौ चास्मै विमलं खड्गमुत्तमम् ॥

“The great Being guarding the doorway was indescribable. From the rays emanating from its body, thousands of figures came wearing conch, disc and mace, all of whom were Hrishikesas. Then Aswasthama belonging to Angiras family, prayed to Rudra and sacrificed his own body in the fire. Rudra being greatly pleased gave him a sword and said that the Panchalas were hitherto taken care of by himself, but being overpowered by time, they must perish now.”

Here the term *Hrishikesha* meaning Lord of the Indrias or senses gives the clue to the significance of the great being at the gate guarding the Panchalas who are supported by Mahadeva too. The Panchalas representing the sastras as repeatedly noticed, allude to the *vasanas* or tendencies acquired in the right direction and lying latent or sleeping in the camp. Even these, good as they are, have to be annihilated in the end. अङ्गानां रसः अङ्गीरसः प्राणः ॥ Aswasthama belonging to *Angiras* family or *Prana* clearly refers to some process of Hata-yoga which is occasionally useful, although pronounced to be inferior to Raja-yoga.

The Pandavas having known this murderous act of Aswasthama, hunted after him and finally defeated him. At the request of Panchali, the Pandavas forced Aswasthama to part with his arms and the rare gem in his head which

was born with him. Having obtained the gem Panchali presented it to Yudhishtira.

जित्वा मुक्तो द्रोणपुत्रो ब्राह्मण्याद् गौरवेण च ।

यशस्य पतितं देवि शरीरं त्ववशेषितम् ।

वियोजितश्च मणिना भ्रंशितश्चायुधं भुवि ।

द्रौपद्युवाच ॥

केवलानृण्यमाप्तास्मि गुरुपुत्रो गुरुर्मम ।

शिरस्येतं मणिं राजा प्रहीतुमनघोर्हति ॥

Before parting with the gem Aswasthama shot a weapon called Bramhasira against the Pandavas, and Arjuna had to use a similar deadly one to meet the same. The two weapons were so destructive that Narada and Vyasa had to interfere and personally stand between them to render them harmless. Aswasthama however cursed that the weapon he used would fall into the womb of Uttara and kill the only future heir and descendant of the Bharata-vamsha.

नारदः सर्वधर्मात्मा भरतानां पितामहः ।

उभौ शमयितुं वीरौ भारद्वाजघनञ्जयौ ।

तौ मुनी सर्वधर्मज्ञौ सर्वभूतहितैषिणौ ।

दीप्तयोरस्त्रयोर्मध्ये स्थितौ परमतेजसौ ॥

द्रौणिरुवाच ॥

यमाबध्य भयं नास्ति शस्त्रव्याधिभुधाश्रयम् ।

देवेभ्यो दानवेभ्यो वा नागेभ्यो वा कथञ्चन ।

न च रक्षोगणभयं न तस्करभयं तथा ।

एवं वीर्यो मणिरयं न मे त्याज्यः कथञ्चन ।

अयं मणिरयं चाहमिषीका तु पतिष्यति ।

गर्भेषु पाण्डुपुत्राणामुत्तराया स्तयोदरे ॥

Sri-Krishna being enraged at this, said that he would however save the child of Uttara, and cursed that Aswasthama should roam about lonely without gnana for a long

period of three thousand years in unhealthy and dirty places. This curse was seconded by Vyasa. Aswasthama accepting the curse, said in return that he would carry it out all the specified time in the company of Vyasa.

त्रीणि वर्षसहस्राणि चरिष्यसि महीमिमाम् ।

अप्राप्नुवन् क्वचित् काश्चित्संविदं जातु केनचित् ।

निर्जनानसहायस्त्वं देशान् प्रविचरिष्यसि ।

भवित्री न हि ते क्षुद्र जनमध्येषु संस्थितिः ।

पूयशोणितगन्धी च दुर्गकान्तारसंश्रयः ।

विचरिष्यसि पापात्मंश्चिरमेको वसुन्धराम् ॥

अश्वस्थामोवाच ॥

सहैव भवता ब्रह्मन् स्थास्यामि पुरुषेष्विह ।

सत्यवागस्तु भगवानयं च पुरुषोत्तमः ॥

Aswasthama here evidently refers to some process of Hata-yoga and is not entitled to gnana at this long period of three thousand years, although he moves in the company of Vyasa or philosophical analysis.

अप्राप्नुवन् क्वचित् काश्चित्संविदं जातु केनचित् ॥

At the end of this Sowptika-Parva, Sri-Krishna consoles the Pandavas by telling them that Rudra was the real destroyer of the Panchalas and that Aswasthama was not responsible for the cruel murders. In this connection, the significance of Mahadeva is also described as follows.

“When Mahadeva, the beginning, middle and end of all the Bhutas or created beings, desired to create, Bramha asked him to do it soon. But Mahadeva went for tapas under the waters. Bramha without waiting for him appointed Deksha Prajapathy who created the seven Bhutas by which the whole universe is filled, in which the stronger preyed upon the weaker. When the Devas, Asuras and the Bhutas were thus created, Mahadeva rose from the waters.

He was enraged at the injustice going on in the world thus created, and said that he has procured food for all by tapas. The Devas in the meantime performed an Yegna in which Mahadeva was not noticed respectfully. Mahadeva therefore created a bow made up of Loka-yegna and human yegna whose string was Vashatkara or a devotional oblation. The Devas then begged of him to be excused and gave him his due in the Yegna. Then everything became quiet and tranquil. It is this Mahadeva's pleasure that destroyed all the Panchalas, and Aswasthama is not therefore to blame."

आदिरेष च भूतानां मध्यमन्तश्च भारत ।
 विचेष्टते जगच्चेदं सर्वमस्यैव कर्मणा ।
 एवं सिद्धुर्भूतानि ददर्श प्रथमं विभुः ।
 पितामहो ब्रवीच्चैनं भूतानि सृज माचिरम् ।
 हरिकेशस्तथेत्युक्त्वा दीर्घदर्शी तदा प्रभुः ।
 दीर्घकालं तपस्तेपे ममोऽम्भासि महातपाः ।
 सुमहान्तं ततः कालं प्रतीक्ष्यैनं पितामहः ।
 स्रष्टारं सर्वभूतानां ससर्ज मनसाऽपरम् ।
 भूतान्यन्वसृजत्सप्त दक्षः क्षिप्रं प्रजापतिः ।
 यैरिमं व्यकरोत्सर्वं भूतग्रामं चतुर्विधम् ।
 ततस्ताभ्यो ददावन्नमोषधीः स्थावराणि च ।
 जङ्गमानि च भूतानि दुर्बलानि बलीयसाम् ।
 विहितान्नाः प्रजास्तास्तु जग्मुस्तुष्टा यथागतम् ।
 ततो ववृधिरं राजन् प्रीतिमत्तः स्वयोनिषु ।
 भूतग्रामे विवृद्धे तु सृष्टे देवासुरे तदा ।
 उदतिष्ठज्जलाज्ज्येष्ठः प्रजाश्चेमा ददर्श सः ।
 सोऽब्रवीज्जातसंरम्भस्तथालोकगुरुर्गुरुम् ।
 प्रजाः सुष्टाः परेणेमाः किं करिष्याम्यनेन वै ।
 तपसाधिगतं चान्नं प्रजार्थं मे पितामह ॥
 सोऽकल्प्यमाने भागे तु कृत्स्निवासा मन्त्रेऽमरैः ।

तपसा यज्ञमन्विच्छन् धनुरादौ ससर्ज ह ।
 लोकयज्ञः क्रियायज्ञो गृह्ययज्ञः सनातनः ।
 पञ्चभूतनृत्यज्ञश्च जज्ञे सर्वमिदं जगत् ।
 लोकयज्ञैर्नृत्यज्ञैश्च कपर्दी विदधे धनुः ।
 धनुः सृष्टमभूत्तस्य षष्टिकिष्कुप्रमाणतः ।
 वषट्कारोऽभवज्ज्या तु धनुषस्तस्य भारत ।
 ततो विधनुषं देवा देवश्रेष्ठमुपागमन् ।
 शरणं सह यज्ञेन प्रसादं चाकरोत्प्रभुः ।
 ततः सुस्थमिदं सर्वं बभूव पुनरेव हि ।
 सर्वाणि च हवींष्यस्य देवा भागमकल्पयन् ।
 ततस्ते निहताः सर्वे तव पुत्रा महारथाः ।
 अन्ये च बहवश्शूराः पाञ्चालस्य पदानुगाः ।
 न तन्मनसि कर्तव्यं न च तद्रौणिना कृतम् ।
 महादेवप्रसादः स कुरु कार्यमनन्तरम् ॥

The purport and relevancy of this lengthy description here, could by no means be discovered by the help of the current interpretation of the text as human history. What are the creations of Deksha and what those of Mahadeva, and how did the latter create food for all by tapas, being dis-satisfied at the fact of the stronger preying upon the weaker in the creation of Deksha? How is Mahadeva's bow composed of different yegnas, sixty Kishkus long? Why originally the Devas excluded Mahadeva from their Yegna, and how did they afterwards include him? Why should Mahadeva destroy the Panchalas here through the agency of Aswasthama?

We have already noticed in the previous chapters of this essay that there are two kinds of creations detailed in our religious literature. Deksha Prajapathy represents Life or Prana. दक्षः प्राणेति विज्ञेयः ॥ His creation above mentioned therefore refers to the ordinary cosmological conception of

man. The creation by Mahadeva represents the totality of religious and philosophical instructions together with the methods prescribed for ascending to the purer and higher regions, passing over the recurring miseries of the world.

शुद्धदेवसमायुक्ता शिवसृष्टिरुदीरिता ।

मलेरावृत्य शुद्धात्मा पशुसृष्टिः प्रकीर्तिता ॥

The Panchalas representing the sastras, although of a higher nature as compared with the merely worldly transactions, have to be dropped, when the objects for which they are prescribed as means to an end, are attained. The great war here could not be virtually over without their destruction. Further technical details on the subject if required are available in abundance within the text itself. None of these valuable instructions could ever be erased from the text, in spite of the suicidal obstinacies of our modern Pundits and their co-workers.

After the destruction of the Panchalas and others at night, Aswasthama went to the spot where Duryodhana lay breathing his last and gave him the news which highly pleased him, and he died soon after.

25. *Sanjaya's loss of divine vision.* Sanjaya who was narrating all the details of the battle as they were happening, to Dhritarashtra in his Palace, by the help of his divine vision, is said to have lost his power as soon as Duryodhana died in the battle.

एवमेष क्षयो वृत्तः कुरुपाण्डवसेनयोः ।

धोरो विशसनो रौद्रो राजन् दुर्मन्त्रिते तव ।

तव पुत्रे गते स्वर्गं शोकार्तस्य ममानघ ।

ऋषिदत्तं प्रनष्टं तद्विव्यदर्शित्वमद्य वै ॥

Sanjaya or the victorious appears on the scene prominently from the commencement of the preparations for the

great war. He is a Soota and son of Gavalgana. The Sowti who narrates the Mahā-Bharata is also a Soota and son of Lomaharshana. We have already made detail enquiries as to the significance of the term Soota and found that it refers to the developed intellect which deals with Bramha-Kshethrom. In the religious texts this term is not used in the ordinary sense meaning a coachman or a mere member of a particular caste. Lomaharshana means producing such an amount of ecstasy as to cause the hair to stand on end. Gavalgana means producing pleasurable irritations to the Gos or senses. The characteristic distinction of Sanjaya as a Soota is therefore some-what plain from his name itself as Gavalgaui. The great war which specially alludes to the destruction of material desires pertaining to the senses, particularly falls within the scope of Sanjaya and no further, since he loses his divine vision after the death of Duryodhana. Sanjaya has heard the whole of the Bhagavat-Gita, witnessed the Viswaroopa exhibited by Sri-Krishna and has seen the whole battle until Duryodhana died at last. He has narrated all this in detail to Dhritarashtra and his special functions virtually end here.

Every unbiased reader can now clearly perceive the entire absence of human history, mythology and even incoherent talk now ingeniously discovered by the modern interpreters and critics, within the sacred contents of the great Epic as well as of the Bhagavat-Gita. Even the simple sanskrit language our venerable forefathers used in the so-called rude state of civilization, is not now correctly understood by the civilized authorities of the day.

अर्थाहरणकौशल्यं किं स्तुमः शास्त्रवादिनाम् ।

अन्येभ्योऽपि ये चार्थान्निष्कर्षन्ति सहस्रशः ॥

XI. STRI-PARVA.

26. *The females' cry and the cremation of the dead.* After the close of the war, the wailing of the females and the cremation of the dead are dealt with in the Stri-Parva. Coming as it does after the description of the battle, this Parva naturally must be more important than its previous ones, although the stories told, appear as trite and common place. रसं पर्वणि पर्वणि ॥

The following are the facts detailed in the Parva.

पुत्रशोकाभिसन्तप्तः प्रज्ञाचक्षुर्नराधिपः ।
 कृष्णोपनीतां यत्रासावायसीं प्रतिमां दृढाम् ।
 भीमसेनद्रोहबुद्धिं धृतराष्ट्रो बभञ्ज ह ।
 विलापो वीरपत्नीनां यत्रातिकरुणः स्मृतः ।
 क्रोधावेशः प्रमोहश्च गान्धारीधृतराष्ट्रयोः ।
 गान्धार्याश्चापि कृष्णेन क्रोधोपशमनक्रिया ।
 यत्र राजा महाप्राज्ञः सर्वधर्मभृतां वरः ।
 राज्ञां तानि शरीराणि दाहयामास शास्त्रतः ।
 तोयकर्मणि चारुब्धे राज्ञामुदकदानिके ।
 - गूढोत्पन्नस्य चाख्यानं कर्णस्य पृथयात्मनः ॥

"Dhritarashtra greatly grieved at the death of all his sons, while seeing the Pandavas by touch, embraced an iron image of Bhima presented to him by Sri-Krishna, and broke it with the intention of killing Bhima. The wives of all the dead warriors cried loudly and Dhritarashtra and Gandhari swooned by anger. Sri-Krishna pacified Gandhari. Yudhishtira cremated the dead bodies of all the monarchs and when the oblations were commenced by him, Kunti revealed the fact of Karna's having been born as her eldest son."

The wailing of the females described in the Parva is an important and significant matter. The females here represent the various faculties which give birth to their corresponding tendencies in man. Ganthari, the mother of the Kurus has been explained in the Adi-Parva as representing *Mathi*, wish or desire, in the text itself. **मतिस्तुबलात्मजा ॥**

She curses Sri Krishna for having helped the Pandavas in destroying all her sons, and lays the whole blame on the Lord. Sri-Krishna tells her in reply that she is herself responsible for all the misfortunes that occurred.

दुर्योधनं पुरस्कृत्य दुष्कृतं साधु मन्यसे ।

निष्ठुरं वैरपुरुषं वृद्धानां शासनातिगम् ।

कथमात्मकृतं दोषं मय्याधातुमिहेछसि ।

तपोर्थायं ब्राह्मणी धत्त गर्भं गौर्वोढारं धावितारं तुरङ्गी ।

शूद्रा दासं पशुपालं च वैश्या वधार्थायं त्वद्विधा राजपुत्री ॥

“ Why attempt to throw your own blame on me for having sinned yourself by encouraging your wicked son.? A brahmin woman begets a son fit for tapas, the cow a good bull, the mare a swift horse, the Sudra woman a servant, the Vysya woman a cowherd and a woman like you produces one doomed to be killed.”

The women mentioned in this Parva are therefore virtually more important personages than the warriors who fought and died in the great battle, and their wailing is a matter for serious notice. The Maha-Bharata war is thus, a curious one which affects the real interest of man more seriously than the terrible wars in the world. The importance of wars has however to be judged in the inverse ratio of their magnitude, in accordance with the formulas in our religious literature. The greatest wars between nations and countries affect the least, a civil war affects more, a quarrel in the house a little more, any physical ailment much more.

and mental inquietude still worse. Our religion and philosophy deal with the last item, and the battle to be fought is for the purpose of securing a remedy for the never-ending, ever-recurring miseries of man, which no human governments or national battles can ever hope to dispose of. The special kind of warfare suited for the purpose is discovered and mercifully preached by the great Rishis in the text under reference, but the training required for the battle in question demands an amount of courage, devotion, thought and study which bear no comparison with the trifling qualifications of a member of the volunteer corps.

महत्वाङ्गारवत्वाच्च महाभारतमुच्यते ।

निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥

27. *The total account of the dead in the battle.*

Dhritarashtra asked Yudhishtira to give him an account of the number of warriors who died in the battle and the following is the enumeration of the same.

दशायुतसहस्राणि सहस्राणि च विंशतिः ।

कोट्यः षष्टिश्च षट्चैव ह्यस्मिन् राजन्मृधे हताः ।

आलक्षणां च वीराणां सहस्राणि चतुर्दश ।

दश चान्यानि राजेन्द्र शतं षष्टिश्च भारत ॥

“Ten thousand times ten thousand, twenty thousands, and sixty-six crores died in the battle; also fourteen thousand great warriors, as well as ten, hundred and sixty others.”

The account is purely technical and is not a mere statement of casualties in an ordinary battle. The numbers given are ever permanent representing definite figures demanding destruction by man for his attainment of the highest bliss. They are not given at random and could not be modified according to whims and caprices with impunity. Any such attempt would destroy the text itself by rendering it altogether meaningless. As it is, it is full of meaning.

The 66 crores probably refer to the 33 crores of Devas and an equal number of Asuras, the 10, 14, 100, 60 etc., allude to the senses, divisions of time and other categories in the philosophical analysis of Prakriti. These are settled scientific facts which could not be soiled by the dirty fingers of the ignorant. Enumerations and descriptions of the above kind are not uncommon in our sacred literature and they are meant to convey definite instructions concerning serious subjects. The following from Kshurika-Upa-nishad may here be quoted as an example for the conviction of the unprejudiced and sympathising readers.

एकोत्तरं नाडिशतं तासां मध्ये वराः स्मृताः ।
 सुषुम्ना तु परे लीना विरजा ब्रह्मरूपिणी ।
 इडा तिष्ठति वामेन पिङ्गळा दक्षिणेन च ।
 तयोर्मध्ये वरं स्थानं यस्तं वेद स वेदवित् ।
 द्वासप्तति सहस्राणि प्रतिनाडीषु तैतिलम् ।
 छिद्यते ध्यानयोगेन सुषुम्नैका न छिद्यते ।
 योगनिर्णयधारेण क्षुरेणानलवर्चसा ।
 छिन्देन्नाडीशतं धीरः प्रभावादिह जन्मनि ।
 जातिपुष्पसमायोगै र्यथा वास्यति तैतिलम् ।
 एवं शुभाशुभैर्भावैः सनाडीतविभावयेत् ।
 यथा निर्वाणकाले तु दीपो दग्ध्वा लयं व्रजेत् ।
 तथा सर्वाणि कर्माणि योगी दग्ध्वा लयं व्रजेत् ॥

“There are 101 nadis or currents of thought, Sushumna being the only one leading to Bramhan. Ida is to its left and Pingala to the right, in the middle of which it lies. He who knows this knows the Veda. There are also 72 thousand sub-nadis which ought to be all broken except the Sushumna by the Yoga of meditation. By continuous and pure meditation again the 100 nadis should be broken as if by a sharp dagger in this very life. These

nadis carry the effects of good and bad Karmas along their currents, like the sesamum oil which takes in the fragrance of jasmine and other flowers. Like a lamp which extinguishes itself after it has burnt up the oil, the Yogi gets merged in the absolute, when all his Karmas are reduced to ashes."

The number 101 is sufficiently significant in this connection as referring to the issues of Ganthari and Dhritarashtra. No man of ordinary reason could ever be made to believe that there were actually 101 children to any of the parents in ancient history especially born from the cut pieces of flesh contained in pots. The pet names given to several of them referring to nothing very honorable, such as Duryodhana, Dussasana, Durmukha, Dussaha etc. are in themselves highly suspicious. That all these were born finally from earthen pots is equally unnatural. Is there any reasonable argument to be brought forward to establish the correctness of modern interpretations except the ignorance of the subject and the indifference of the public ? It is hoped that matters have not as yet deteriorated to such an extent as to recognise ignorance and indifference as valid reasons, acceptable for proof.

28. *The Lokas attained by the warriors who died in battle.* Dhritarashtra again enquires of Yudhishtira the exact nature of the places and positions attained by the dead warriors on account of their deaths in the battle-field and the latter specifies them clearly as stated below.

यैर्दुतानि शरीराणि हृष्टैः परमसंयुगे ।
 देवराजसमालोकान् गतास्ते सत्याविक्रमाः ।
 यत्त्वहृष्टेन मनसा मर्तव्यमिति भारत ।
 युध्यमाना हताः संख्ये गन्धर्वैः सहस्रज्जताः ।
 ये च संप्रामभूयिष्ठा याचमानाः पराङ्मुखाः ।

शस्त्रेण निधनं प्राप्ता गतास्ते गुह्यकान् प्रति ।
 पाल्यमानः परैर्यै तु द्वीयमाना निरायुधाः ।
 हीनिषेवा महात्मानः परानभिमुखा रणे ।
 छिद्यमानाः शितैः शस्त्रैः क्षत्रधर्मपरायणाः ।
 हतास्ते ब्रह्मसदनं गता वीराः सुवर्चसः ।
 ये त्वत्र निहता राजन्नन्तरायोधनं प्रति ।
 यथा कथञ्चित्पुरुषास्ते गता ह्युत्तरां गतिम् ।
 यान् सुपर्णाश्च गृध्राश्च विकर्षन्ति ततस्ततः ।
 तेषां सङ्कर्षणालोका भविष्यन्ति न संशयः ॥

"Those who died in battle after fighting with delight, obtained Lokas like that of Indra. Those who fought without such interest reached the Gantharvas. Those who fought unwillingly and died in retreating, reached the Guhyakas. Those again who fought boldly to the very last harassed in all possible ways, reached Brahma's Loka. Those again who were caught in the midst of the battle and lost their lives somehow, also obtained some exalted status. Those who died after their bodies were bitten and dragged hither and thither by birds and eagles, reached the Loka of Samkarshana."

What and where are the Lokas specified here ? Is there any hope of obtaining from our modern interpreters some vague idea at least of their nature and of their difference between one another ? If no useful information is available, what is the meaning of an interpretation and what is the fun of offering it as such ? What enlightenment could be obtained by repeating the same words of the text and dogmatically affirming that they mean the same thing ? I have no doubt that the readers will admit that this is no exaggerated or prejudiced opinion, but only a correct representation of the exact state of affairs at present. In the

address, just before the commencement of the battle, delivered by Bhishma to the warriors assembled, we found that the attainment of the same Indra-Loka and Bramha-Loka was pointed out as the result of dying in battle. We have also noticed in detail in the previous chapters that Yekshas, Gantharvas, Guhyakas etc. refer to the glories of Indra and that they represent the eight Sidhis or attainments of a Yogi, meaning thereby the control over the eight Prakritis. The facts repeated here are sufficiently clear and consistent with what we have been obtaining in our enquiry. The description given in the above quotation is the exact Puranic rendering of the philosophical explanation offered in the Gita while pointing out the effects of the practice of Yoga, if it is not completed in this life.

नहि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ।

प्राप्य पुण्यकृतान् लोकान् उषित्वा शाश्वतीस्समाः ।

शुचीनां श्रीमताङ्गेहे योगभ्रष्टोभिजायते ॥

“None has to suffer for even a little good done. A Yoga-bhrashta or a Yogi who dies when his Yoga is incomplete, goes to holy Lokas and after long enjoyments there, is born again in holy families.”

We have here the great battle and the attainment to the Lokas after death in the battle-field, reasonably and unambiguously explained. All unbiased readers are likely to accept this as the gist of the sacred text.

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।

लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥

29. *Yudhistira's curse upon the females.* Yudhistira after performing the funeral ceremonies of Karna virtually his eldest brother, felt greatly enraged at the fact of his parentage having been kept concealed by Kunti all

along. Yudhishtira is therefore said to have cursed the whole sex to become incapable of keeping secrets within their minds.

पापेनासौ मया श्रेष्ठो भ्राता ज्ञातिर्निपातितः ।

अतो मनसि यत्तुल्यं स्त्रीणां तन्न भविष्यति ॥

Here, Kunti's conception from the Sun while a virgin, is itself inexplicable at the very outset. Why was she induced to keep the fact concealed until Karna was killed by her own son Arjuna? Probably for fear of the scandal, is the ready explanation. What is the disgrace in securing a son by the Great Planet, especially for one of Kunti's type who afterwards obtained three more sons from Dharma, Vayu and Indra? We have seen that Kunti has been freely called Prithā throughout the text from which the name Partha for Arjuna has originated. Pritha means earth or the very foundation upon which the main subject Karma-Yoga is built. The lowest and the poorest form of this earth is described in the religious literature as the first Bhumikā, below which is not reckoned as constituting Bhumi or earth. The following definition of this first Bhumikā has been noticed in the previous chapters.

ज्ञानभूमिं शुभेच्छास्यात्प्रथमा समुदीरिता ।

स्थितः किं मूढ एवास्मि प्रेक्ष्योहं शास्त्रसज्जनैः ।

वैराग्यपूर्वमिच्छेति शुभेच्छेत्युच्यते बुधैः ॥

“The first Gnana-bhumi consists in the eagerness for sacred objects, and this holy desire originates from the reflection upon one's own ignorance combined with freedom from passion.”

We have also found a clear definition of the word Kunti provided in the Adi-Parva of the text itself, as alluding to *Sidhi* or attainment of some specific stage in religious development.

सिद्धिर्द्युतिश्च ये देव्यौ पञ्चानां मातरौ तु ते ।

कुन्ती माद्री च जज्ञाते मतिस्तु सुबलात्मजा ॥

The birth of Karna while Kunti was yet a virgin naturally represents the acquirement of certain religious practices at that initial stage, which ought to be relinquished in advancing further. The Sidhis of Yogis have been more than once noticed in this essay as not to be displayed or made use of, if further progress is desired. The concealment of Karna's parentage by Kunti until his death, is thus easily understood without a mystery. The natural tendencies of all human faculties to exhibit themselves and whose timely suppression demands some manly effort, are here alluded to by the curse of Yudhishtira upon the females as a class.

लोके एष विषयानुरजनं दुःखगर्भमपि मन्यते सुखम् ।

आमिषं बडिशगर्भमप्यहो मोहतो प्रसति यद्वदण्डजः ॥

XII. SANTI PARVA.

30. *The Coronation of Yudhishtira.* This Parva is known as Santi-Parva and refers as the title indicates to peace of mind. Yudhishtira is said to have been in a disturbed state of mind unwilling to take up the reins of Government, after having lost all his friends and relatives in the Great War. The Parva thus stands in the same relation to him *after the battle* as the Gita is to Arjuna before its commencement. After the battle was over, Yudhishtira was however consoled by Vyasa, Sri-Krishna and several others, and was induced to go to Hastinapura and have

himself crowned. The following is the description of the procession from the battle field to the capital.

ततो नवं रथं शुभ्रं कम्बळाजिनसंवृतम् ।
 युक्तं षोडशभिस्त्वथैः पाण्डुरैः शुभलक्षणैः ।
 आरूरोह यथा देवः सोमोऽमृतमयं रथम् ।
 ते पञ्च रथमास्थाय भ्रातरः समलंकृताः ।
 भूतानीव समस्तानि राजन् ददृशिरे तदा ।
 ततो वैतालिकैः सूतैर्मागधैश्च सुभाषितैः ।
 स्तूयमानो ययौ राजा नगरं नागसाङ्गयम् ॥

“ The five brothers then entered a new and bright car covered and wrapped with blankets and leather, and appeared like the five elements and shone like the moon in the car of nectar. They reached Hastinapuruṣam being praised by the bards and minstrels on the way. The car was dragged by sixteen white and fair horses ”.

The word *Samvrita*, clearly means in Sanskrit wrapped or covered with. As such, the car used by the Pandavas, is fit only to be further packed in a wooden box and despatched for an exhibition. How to enter a car which is wrapped up with blankets and leather, and are these the materials with which cars on such occasions are decorated ? There is no hope of getting out of the difficulty as all the existing editions of the text contain the same word *Samvrita*. If *Samvrita* should mean anything less than covered up, a new Sanskrit Dictionary should be composed for the purpose. There are hundreds of similar descriptions in the Puranas and Itihasas which would be interesting riddles to intelligent readers, serving as internal evidence to show how the current bread and butter interpretations are not intended by the venerable authors. On the contrary, such passages stand as prominent land-marks to prevent the readers from

going astray. The current interpretations satisfy only an audience consisting chiefly of the illiterate.

मूर्खोपि मूर्खं दृष्ट्वा च चन्दनादतिशीतलः ।

यदि पश्यति विद्वांसं मन्यते पितृघातकम् ॥

The car described in the above quotation as covered with blankets and leather, surely refers to the hairy and skinny physical body of man in which the five Pandavas or the five purified Indrias entered after the terrible fight in the purely mental sphere. The sixteen white horses yoked to the car allude to the categories of the *Sukshma Sarira* or subtle body, as purified and rendered completely Satwic by the victory gained in the great War. The description of the car and the enumeration of the horses are not thus meaningless or preposterous as they would otherwise appear.

Soon after the above procession reached the palace, Yudhishtira visited the temples and entered his Sabha or assembly, where a small but important incident is narrated to have occurred. A Rakshasa named Charvaka in the disguise of a Bramhin Sanyasin appeared before Yudhishtira and criticised him in public for his cruelties in having caused the destruction of all his relatives. He was a friend of Duryodhana which fact the Bramhins assembled understood by their divine vision and cursed him to death. He thus fell lifeless on the spot immediately.

धौम्यं गुरुं पुरस्कृत्य ज्येष्ठं पितरमेव च ।

प्रविवेश सभां राजा सुधर्मा वासवो यथा ।

निःशब्दे च स्थिते तत्र ततो विप्रजने पुनः ।

राजानं ब्राह्मणछद्मा चार्वाको राक्षसोऽब्रवीत् ।

तत्र दुर्योधनसखा भिक्षुरूपेण संवृतः ।

सांख्यः शिखी त्रिदण्डी च वृष्टो विगतसाधनसः ।

इमे प्राहुर्द्विजाः सर्वे समारोप्य वचो मयि ।
 धिग्भवन्तं कुनृपतिं ज्ञातिघातिनमस्तु वै ।
 किं ते राज्येन कौन्तेय कृत्वेमं ज्ञातिसंक्षयम् ।
 घातयित्वा गुरुंश्चैव मृतं श्रेयो न जीवितम् ।
 इति ते वै द्विजाः श्रुत्वा तस्य दुष्टस्य रक्षसः ।
 जज्ञुश्चैनं महात्मानस्ततस्तं ज्ञानचक्षुषा ।
 एष दुर्योधनसखा विश्रुतो ब्रह्मराक्षसः । •
 परिव्राजकरूपेण हितं तस्य चिकीर्षति ।
 ततस्ते ब्राह्मणाः सर्वे दुष्कारैः क्रोधमूर्छिताः ।
 निर्भर्त्सयन्तः शुचयो निजघ्नुः पापराक्षसम् ।
 स पपात विनिर्दग्धस्तेजसा ब्रह्मवादिनाम् ।
 महेन्द्राशनिनिर्दग्धः पादपोंकुरवानिव ॥ \

Charvaka, literally denotes a form of fallacious reasoning used with a view to please the vulgar. That Charvaka represents a sophistical philosopher who propounded the grossest form of materialistic atheism is well-known to all Indian philosophers. Duryodhana's friendship with him gives a definite additional clue to his character. The destruction of Charvaka in the presence of Yudhishtira soon after the great war, points clearly to one of the important results of the victory gained in the battle. The significance of this incident does not demand much intellectual effort to understand, but it would require a good deal of perversion to misunderstand it as human history. In spite of the correct and reasonable root-meaning of the term it is absurd to argue that Charvaka was a human being who appeared before Yudhishtira who also was likewise a human creature. It is equally unreasonable to start with an archæological reasoning and decide that Charvaka borrowed his philosophical theory from Greece in some century A. D. and that the Maha-bharata war therefore took place just before the

Mahamoden invasion of India. Such arguments originate clearly under the wrong impression that Charwaka is a meaningless proper name. Whatever might have been the accidental mistakes that induced the modern interpreters to deal with our religious literature in this reckless fashion, it has doubtless suffered the ruinous effects of a wild fire.

दिवचक्रं तृणभस्मना कबळितं मूलान्यपि क्षमारुहाम्
निर्दग्धानि न चार्भकोपि हरिणीयूथस्य शेषीकृतः ।
आः कष्टं विपिनौकसोपि मुनयः प्लुष्टाः कृतान्तक्रियाम्
कृत्वेत्थं वनवह्निना किमधुना शान्तेन दीप्तेन वा ॥

31. *The contents of the Santi-Parva.* Like the Bhagavat-Gita, the Santi-Parva is in itself a complete text, only much larger in volume and more extensive in scope. The substance of this Parva is briefly explained in the Adi-Parva as follows.

अतः परं शान्तिपर्वं द्वादशं बुद्धिर्वर्धनम् ।
यत्र निर्वेदमापन्नो धर्मराजो युधिष्ठिरः ।
घातयित्वा पितृन् भ्रातृन् पुत्रान् सम्बन्धिमातुलान् ।
शान्तिपर्वणि धर्माश्च व्याख्याताः शारतल्पिकाः ।
राजभिर्वेदितव्यास्ते सम्यक्ज्ञानबुभुत्सुभिः ।
आपद्धर्माश्च तत्रैव कालहेतुप्रदर्शिनः ।
यान् बुध्वा पुरुषः सम्यक् सर्वज्ञत्वमवाप्नुयात् ।
मोक्षधर्माश्च कथिता विचित्रा बहुविस्तराः ।
द्वादशं पर्वं निर्दिष्टमेतत्प्राज्ञजनप्रियम् ।
चतुर्दशसहस्राणि तथा सप्तशतानि च ।
सप्तश्लोकास्तथैवात्र पञ्चविंशतिसङ्ख्यया ॥

“Yudhishtira being bewildered at the destruction of all his relatives in the battle, the Dharmas connected with *saratalpa* or bed of arrows, those connected with suffering and misfortune as well as those relating to final emancipation

were explained to him in this Santi-Parva which is interesting to the intelligent and to those who seek for knowledge. It consists of 14732 slokas."

The Dharmas said to be here explained, clearly begin with those connected with the bed of arrows.

शान्तिपर्वणि धर्माश्च व्याख्याताः शारत्तल्पिकाः ॥

We have already noticed that Sara-talpa or the bed of arrows, alludes to some definite process of Yoga, and as such a great portion of the contents of this big Parva naturally pertains to it. The necessary clue is here given and if it will not be taken or made use of, the fault does not lie at the author's door. It would indeed be beyond the legitimate scope of this little essay to go through this voluminous Parva in detail. Anything more than pointing out a few of the beacon lights provided for general guidance would be impossible and unnecessary.

A great portion of this Parva treats of its own subject in the disguise of Raja Dharma or Political science, which in itself may not be uninteresting. But the mistake is, and would be, in taking the contents of the text as describing merely some political and social matters, and in their comparison with modern theories as well as in criticising them as antiquated and absurd.

It would be unnecessary at the present stage of this essay to reiterate all the Puranic formulas followed invariably in the religious texts, but a reference to the simple and well-known ones connected with the matter at issue, may be quoted again here for the purpose of immediate guidance.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिन्तु सारथिं विद्धि मनः प्रमहमेव च ।

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ।
 यस्त्वविज्ञानवान् भवत्ययुक्तेन मनसा सदा ।
 तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ।
 यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
 तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ।
 यस्त्वविज्ञानवान् भवत्यमनस्कः सदाऽशुचिः ।
 न स तत्पदमाप्नोति संसारश्चाधिगच्छति ।
 यस्तु विज्ञानवान् भवति समनस्कः सदा शुचिः ।
 स तु तत्पदमाप्नोति यस्मात्भूयो न जायते ।
 विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
 सोऽध्वनः परमाप्नोति तद्विष्णोः परमम्पदम् ॥

“ Atma or Self is the ruler seated inside the car which represents the human body. The Intellect is the charioteer and the mind the reins. The senses are the horses leading to the external objects. The self, mind and the senses combined, produce the idea of the enjoyer. A person without knowledge and control of mind has his senses uncontrolled and one with knowledge and control of mind, keeps the senses controlled. The former never reaches the goal but the latter secures it without reversion. One who possesses, knowledge as the charioteer, and controlled mind for the reins, completes his travel and reaches the highest destination.”

The passage is sufficiently plain and intelligible.

32. *The Puranic Raj, his origin and duty.*

Yudhishtira and his brothers were taken to Bhishma lying on the bed of arrows in the battle-field and still retaining life waiting for the advent of the Uttarayana.

Sri-Krishna, Vyasa and several others accompanied them and sat round Bhishma requesting him to give instructions to Yudhishtira on various important matters, in order to make him feel strong and earnest about his future administration of the country. Yudhishtira questioned him on various doubtful points and lengthy replies were received from Bhishma. The question begins with Raja-Dharma and the following extracts may be of interest to be convinced of the real nature of the subject actually dealt with in the text.

Full 76 chapters are devoted to the subject from 55 to 130, and it is doubtful whether the information contained therein have been as yet taken advantage of or utilized for political or other useful purposes. The first point raised in the enquiry by Yudhishtira is the very origin of a Ruler or Raj in the world, and it is explained by Bhishma as follows;

नियतस्त्वं नरव्याघ्र शृणु सर्वमशेषतः ।
 यथा राज्यं समुत्पन्नमादौ कृतयुगेऽभवत् ।
 नैव राज्यं न राजासीन्न च दण्डो न दाण्डिकः ।
 पाल्यमानस्तथान्योन्यं नरा धर्मेण भारत ।
 दैन्यं परमुपाजग्मु स्ततस्तान्मोह आविशत् ।
 विप्लुते नरलोकेस्मिस्ततो ब्रह्म ननाशह ।
 नाशाच्च ब्रह्मणो राजन् धर्मो नाशमथागमत् ।
 नष्टे ब्रह्मणि धर्मे च देवास्त्रारामथागमन् ।
 अथ देवाः समागम्य विष्णुमूचुः प्रजापतिम् ।
 एको योर्हति मर्त्येभ्यः श्रैष्ठ्यं वै तं समादिश ।
 तैजसं वै विरजसं सोमजन्मानसं सुतम् ।
 विष्णुस्तु महाभागः प्रभुत्वं भुवि नैष्ठत ॥

“ In the very beginning in the Krita-Yuga, there was no country, no ruler, no ruled. Everyone mutually helped one another. When this was discontinued by ignorance,

the Bramhan was destroyed. Then Dharma was destroyed, when, the Devas became terrified. They resorted to Vishnu and prayed for a competent ruler. Viraja was created by Vishnu from his mind for the purpose, but he did not care for the appointment ”.

Viraja's son was Kirtiman, his son was Kardama and his son again was Ananga. Ananga's son was Nitiman who married Death's daughter and was given up to the senses. His son was the wicked Vena and his son Vynya became a good ruler.

तेनेयं पृथिवी दुग्धा सस्यानि दशसप्त च ।
 रज्जिताश्च प्रजास्सर्वा स्तेन राजेति शब्दयते ।
 ब्राह्मणानां क्षतत्राणात्ततः क्षत्रिय उच्यते ।
 प्रथिता धर्मतश्चैयं पृथिवी साधुभिः स्मृता ।
 ततः स भगवान् विष्णुराविवेश च पार्थिवम् ॥

“ He extracted from the earth the seventeen vegetables. He conciliated the subjects and was called *Raja*. He saved the Bramhins from injuries and was styled a *Kshetriya*. The earth was spread with Dharma and it was known as Prithivi. Vishnu then entered the body of the Raja ”

The above story is repeated in almost the same words in the Puranas in general. The wicked Vena's left thigh is said to have been churned by the Rishis in anger, when the Nishadas and Mlechas were born. Then again they churned his right hand which produced Vynya known also as *Prithu* who virtually became the first ruler of the world. The Prithivi or earth which is described as constituting all the Lokas became his daughter. The following from Padma Purana speaks to the same effect.

विस्फुरन्तं ततो वेनं बलात्संगृह्य ते रुषा ।
 वेनस्य तस्य सव्योरुं ममन्थुर्जतिमन्यवः ।

निषादाश्च किराताश्च भिल्लाना हलकास्तथा ।
 पापाचाराश्च ते सर्वे तस्मादङ्गात्प्रजङ्गिरे ।
 पुनर्ममन्थुस्ते विप्रा दक्षिणं पाणिमेव च ।
 जाते सति महाभागे पृथौ वीरे महात्मनि ।
 पृथुर्वैन्यो महाराजो ह्यभिषिक्तश्चराचरैः ।
 ततश्च प्रीतिमद्राज्ञः पृथोर्वैन्यस्य सत्तमाः ।
 दुहितृत्वमनुप्राप्ता देवी पृथ्वीति चोच्यते ।
 एवं बभ्रुमती देवी सर्वलोकमयी सदा ।
 पृथुर्वैन्यो महाभागः सर्वघर्मप्रकाशकः ।
 आदिराजो नमस्कार्यः पृथुर्वैन्यः प्रतापवान् ॥

Who were these monarchs ? When and where were they born ? Do they belong to Asia or Europe ? How could the churning of the wicked Vena's thigh produce a nation of Mlechas and Nishadas, and how the churning of his right hand a single good ruler, and how did he extract 17 vegetables from the earth ? What is the kind of history that is going to be established out of this unanimous narration of the Rishis in all the Puranas ? The commencement of the very first Raj in the world is however unmistakably referred to this geneology in our religious literature. An examination of the mere names of some of these rulers will furnish the necessary clues. Viraja the first ruler nominated by Vishnu is his own mental production. Viraj means without Rajas, that is something Satwic. Vena here described as a wicked ruler refers to Yejna vide Niraktom. वेनः = यज्ञः अवगच्छत्यस्मा दर्शयस्त्रयान् । प्रक्षिप्यते देवतोद्देशेन वास्मिन् हव्यम् ॥

It represents all kinds of religious devotion with the object of material prosperity. The churning of Vena's thigh or lower portion of his body by the Rishis in their

wrath, naturally refers to mean desires described as producing Nishadas and Mlechas. The churning of the right hand alludes to the best use of the devotional spirit in man producing a ruler of the Lokas or Prithivi. The seventeen vegetables Prithu extracted from this earth refer to the purified categories of the sukshma or subtle body. This Prithivi or earth has been described in the plainest terms in the above quotation as constituting the Lokas and full of glory.

एवं वसुमती देवी सर्वलोकमयी सदा ॥

What is denoted by a Loka in our religious literature has been repeatedly explained as what is eternal and not ephemeral.

ते अलोका महाप्राज्ञा नाशमायान्ति ये च वै ।

सर्वदैव स्थिता ये च ये लोकाश्च सनातनाः ॥

It is now completely evident beyond a doubt that the earth or Prithivi as well as its ruler here specified, do not fall within the province of human history. The lengthy chapters of Santi-parva are surely devoted to higher and nobler subjects which affect the destiny of man in his onward progress from one Loka to another.

The countries and the ruler described in the Parva under reference being now clearly defined as entirely alien to the notions entertained by the modern interpreters, the points further connected with them may be examined as detailed in the text.

(a) The question of *Time* as divided into the four Yugas explained in detail in Chapter III of this essay pertains to this Raja and to the territories ruled over by him.

भीष्म उवाच ॥

कालो वा कारणं राज्ञो राजा वा कालकारणम् ।

इति ते संशयो माभूद्राजा कालस्य कारणम् ।

राजा कृतयुगस्रष्टा त्रेताया द्वापरस्य च ।
युगस्य च चतुर्थस्य राजा भवति कारणम् ।
राजवृत्तानि सर्वाणि राजैव युगमुच्यते ॥

“ The history of this Raja is known as the Yugas and he is their creator ”

(b) The preceptor or Acharya of this Raja is next described in the following terms.

गौरो वा लोहितो वापि श्यामो वा नीरुजः सुखी ।
अक्रोधनो ह्यचपलः सर्वतश्च जितेन्द्रियः ।
राज्ञा पुरोहितः कार्यो भवेद्विद्वान् बहुश्रुतः ।
उच्छिष्टः स भवेद्राजा यस्य नास्ति पुरोहितः ।
प्रजागुणाः पुरोधाश्च पुरोहितगुणाः प्रजाः ।
राजा वै सगुणो येषां कुशलं तेषु सर्वशः ।
ब्रह्मक्षत्रस्य सम्मानात्प्रजा सुखमवाप्नुयात् ।
बिमाननात्तयोरेव प्रजा नश्येयुरेव हि ।
ब्रह्मक्षत्रं हि सर्वासां प्रजानां मूलमुच्यते ।
क्षत्रं वै ब्रह्मणो योनिः योनिः क्षत्रस्य वैद्विजः ।
ब्रह्म वर्धयति क्षत्रं क्षत्रतो ब्रह्मवर्धते ।
राज्ञः सर्वस्य चान्यस्य स्वामी राज्ञः पुरोहितः ।
योगक्षेमो हि राष्ट्रस्य राजन्यायत्त उच्यते ।
योगक्षेमो हि राज्ञा हि समायत्तः पुरोहिते ।
यत्रादृष्टं भयं ब्रह्म प्रजानां शमयत्युत ।
दृष्टं च राजा बाहुभ्यां तद्राज्यं सुखमेधते ॥

“ The preceptor of a Raja should be white, red, green or brown. He should be well-read and wise, devoid of anger and with the senses controlled. A Raja without such a preceptor is unholy. The subjects and the preceptor resemble mutually in their character. If Raja also resembles them, all are happy. The subjects are happy when the *Brahma-Kshetrom* is pleased, and unhappy when it is

displeased, as it is the very foundation for the subjects. Kshetrom is the receptacle for Bramhan and Bramhan that of Kshetrom. They develop by mutual help. The preceptor is the lord of the Raja. The Yoga-Kshema of the country depends on the Raja and that of the Raja depends on the preceptor. All unseen fears of the subjects are destroyed by Bramhan, and seen ones, by the hands of the Raja, and then the country flourishes."

Comments on the above passage are superfluous at this stage of the essay. The story of the oft-repeated Bramha-Kshetrom is told here in a regular Puranic fashion. It alludes to the Drishtom and Adrishtom, the Nishkala and Sakala, the form and the formless. The Bramha and Kshetrom combined makes up the Purana-purusha, the main character treated in the Puranas.

No caste prejudices differentiating a Kshetriya from a Bramhin need pollute or denounce the sacred text, as sectarian or unphilosophical.

Bramha-Kshetrom in the above quotation is used as a single word and in the singular number all-through. No rules of sanskrit grammar could be adduced to justify its irrelevant interpretation as referring to a Barmhin and to a Kshetriya. The word Yoga-Kshema has also been noticed repeatedly in the previous pages of this essay as meaning the Kshema or safety of Yoga, but there is hardly any idea of Yoga in the modern human history. The preceptor and the Raja here described are therefore unwholesome materials for the modern interpreters to deal with. They are too strong for their hands and might break them in the meddling.

(c) How to gain victory in a battle is explained as follows.

सप्तर्षिन् पृष्ठतः कृत्वा युध्येयुरचला इव ।

अनेन विधिना शत्रुन् जिगीषेतापि दुर्जयान् ।

यतो वायुर्यतः सूर्यो यतः सोमस्ततो जयः ।

पूर्वं पूर्वं ज्याय एषां सन्निपाते युधिष्ठिर ॥

“ Fight steady, leaving the Seven-Rishis behind. Even the invulnerable enemies shall be vanquished by this means. Victory is in the direction of air, sun and moon, and when these are combined, the one over the other is more important.”

The passage is certainly quite unintelligible to ordinary readers of history. It is however no exaggerated description of any known fact, neither there is any poetical beauty in it. The Sapta-Rishis might be interpreted as a constellation known to the Indian Astronomer and explained as pointing to some lucky time specified. But what does the direction of the air, sun and moon or their combination denote ? The whole passage, in the light of human history is absolutely meaningless.

The Sapta-Rishis are defined as the seven Prakritis in chapter 343 of this very Parva as follows:—

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।

वसिष्ठश्च महातेजास्तेहि चित्रशिखण्डिनः ।

सप्तप्रकृतयो ह्येतास्तथा स्वायम्भुवोष्टमः ॥

To keep these seven Rishis behind, is surely to go before them. This is the first process required, and it naturally refers to getting beyond material affairs. Air represents Prana or life-breath, the sun and moon allude to the Pingala and Ida Nadis frequently explained in this essay. The battle to be fought thus clearly denotes a specific process of Yoga. The historians and story tellers, may therefore, without any serious loss to their professional prestige disconnect themselves with this silly and unimportant subject and keep their hands unsoiled. They would willingly

have done so if they had ere this known the fact. Never mind, better late than never.

प्रक्षालनादि पङ्क्तस्य दूरादस्पर्शनं वरम् ॥

(d) The nature of the Denda-niti or criminal justice to be enforced in the country ruled over by this Raja hitherto described, is explained as follows.

शृणु कौरव्य यो दण्डो व्यवहारो यथा च सः ।
यस्मिन् हि सर्वमायत्तं स धर्म इति केवलः ।
धर्मस्यार्थे महाराज व्यवहार इतीष्यते ।
तस्य लोपः कथं न स्याल्लोकेष्विह महात्मनः ।
इत्यर्थे व्यवहारस्य व्यवहारत्वमिष्यते ।
श्रीगर्भो विजयः शास्ता व्यवहारः प्रजागरः ।
शास्त्रं ब्राह्मणमन्त्राश्च शास्ता प्रवचनं परम् ।
धर्मपालोऽक्षरो गोपः सत्यगो नित्यगो गृहः ।
असङ्गो रुद्रतनयो मनुज्येष्ठः शिवङ्करः ।
नामान्येतानि दण्डस्य कीर्तितानि युधिष्ठिर ।
दण्डो हि भगवान् विष्णुः यज्ञो नारायणः प्रभुः ।
शश्वद्रूपं महत् बिभ्रन् महान् पुरुष उच्यते ।
तथोक्ता ब्रह्मकन्येति लक्ष्मीनीतिः सरस्वती ।
दण्डनीतिर्जगद्धात्री दण्डो हि बहुविग्रहः ।
तस्मात्प्रजाः प्रतिष्ठन्ते दण्डो जागर्ति तासु च ।
एवं प्रयोजनश्चैव दण्डः क्षत्रियतां गतः ।
रक्षन् प्रजाः स जागर्ति नित्यं स्ववहितोक्षरः ।
इश्वरः पुरुषः प्राणः सत्त्वं वृत्तं प्रजापतिः ।
भूतात्मा जीव इत्येवं नामभिः प्रोच्यतेऽष्टभिः ॥
ततः स भगवान् ध्यात्वा तदा शूलवरायुधः ।
ब्रह्मविष्ण्वन्द्रसहितः सर्वैश्च ससुरासुरैः ।
लोकसन्धारणार्थं च लोकसङ्करनाशनम् ।
आत्मानमात्मना दण्डं ससृजे देवसत्तमः ।
तस्माच्च धर्मचरणान्नीतिं देवी सरस्वतीम् ।

अद्यजदण्डनीतिं वै त्रिषु लोकेषु विश्रुताम् ।
 सर्वसंक्षेपको दण्डः पितामहसुतः प्रभुः ।
 जागर्ति कालः पूर्वं च मध्ये चान्ते च भारत ।
 ईशः सर्वस्य कालो हि महादेवः प्रजापतिः ।
 देवदेवः शिवः सर्वो जागर्ति सततं प्रभुः ।
 कपर्दी शङ्करो रुद्रो भवः स्थाणुरुमापतिः ।
 इत्येष दण्डो व्याख्यात स्तथौषध्य स्तथापरे ।
 भूमिपालो यथान्यायं वर्तेतानेन धर्मवित् ॥

“ That on which everything rests or depends is Dharma. The means of maintaining the safety of Dharma are known as *Vyavahara* or transaction. *Denda* is known by several names such as, Manu, Sasta, son of Rudra, the preserver of Dharma, Truth, Vishnu, Mahan, Purusha etc. Bramha's daughter is known as Lakshmi, Niti or Saraswati. *Denda-Niti* is the preserver of Jagat. Esvara, Purusha, Prana, Satwa, Vrittha, Prajapati, Bhutatma and Jiva are the eight names specially given to Denda, who ever keeps vigilant and therefore becomes a Kshetriya. Rudra, accompanied by Bramha, Vishnu, Indra etc. meditated for the purpose of supporting the Lokas and for preventing their admixtures, and created Denda out of his own self. From the feet of Dharma, he created Niti, Devi or Saraswathi known as Denda-Niti. Denda is the destroyer of everything, ever vigilant and is explained as Siva, Bramha's son, Rudra, Umapati etc. The Rajas who understand Dharma maintain this Denda.”

A close and careful reading of the above passage must convince every intelligent reader that Denda here described refers to something more serious and important than ordinary criminal justice. Denda is described as a destroyer of every thing and as created for supporting the Lokas and for preventing their admixtures. The Lokas themselves have been

already explained as referring to something beyond the material existence. The ultimate basis of everything is Dharma and that which preserves it is Denda. The Niti, contrivance or scheme is Saraswathi. *Denda-niti* is thus the proper contrivance promulgated for the purpose of attaining the ultimate goal. It clearly refers here to the process of Yoga which secures control over each Loka, keeping the individual Lokas without mixing with each other. The Denda in Yogic language is the sushumna in the spinal column, and the Lokas refer to the plexus representing the centres of subtle elements. The method of meditating and of keeping the meditations separate for each plexus, is *Denda-niti*. Every word in the above quotation furnishes useful information on this particular subject to those who seek for it, but on the contrary it would be unreasonable to explain away the whole passage as referring to the sections of the Indian Penal Code.

33. *The Para Loka.* Many more important and interesting points are dealt with in this Parva relating to pure philosophy, some of which have been already noticed in Chapter II of this essay on Indian Philosophy. This Parva may now therefore be closed by referring to one more point alone, namely the significance of Para-Loka which naturally lies beyond the limits of the Lokas ruled by the Rajas hitherto described in the text.

उत्तरे हिमवत्पार्श्वे पुण्ये सर्वगुणान्विते ।
 पुण्यः क्षेम्यश्च काम्यश्च स परोलोक उच्यते ।
 नात्र मृत्युः प्रभवति स्पृशन्ति व्याधयो न च ।
 यानासनाशनोपेताः प्रासादभवनाश्रयाः ।
 सर्वकर्मैर्दृताः केचिद्देमाभरणभूषिताः ।
 प्राणधारणमात्रं तु केषाञ्चिदुपलभ्यते ।
 श्रमेण महता केचित् कुर्वन्ति प्राणधारणम् ॥

“ On the northern side of the Himavat lies the holy Para-Loka full of all prosperity. There is, no disease, no mortality, there. Some people there are blessed with high mansions, costly ornaments, cushions, chairs etc. Some simply obtain the means of retaining life and others secure the same with much difficulty.”

Where is this Para-Loka on the northern side of the Himavat ? Is it Tibet, Russia or China ? Wherever it be, absence of mortality here predicted is an impossibility. If the description is itself unintelligible, how is Himalaya intelligible ? Everyone must admit now at least that Himavat in the Puranas is not the Himalayas in India. If not, Tibet or China must be the Para-Loka. There is probably no fool in the world who will localise his Para-Loka any where on the surface of this earth. We have repeatedly explained in the previous pages that Bharata-varsha or Karma-bhumi lies beyond the ocean of Samsara and on this side of the Himavat or misty regions. The Karma-Kanda or the devotional sphere is still virtually within the bounds of Agnana or ignorance. The Uttara, or crossing beyond this Himavat, or transcending the bounds of ignorance is Para-Loka. This is exactly the significance of this Puranic description which is certainly a reasonable and philosophical one.

न मोक्षो नभसः पृष्ठे न पाताळे न भूतले ।

सर्वाशासंक्षये चेतः क्षयो मोक्ष इतीष्यते ॥

“ Moksha or liberation from bondage is not located at the bottom of the sky, on the surface of the earth or below in the Patala. When the mind is purified by the removal of all material desires, that state is called Moksha.”

The Para-loka is here clearly explained. We have thus seen in this important Santi-Parva, that necessary religious instructions are furnished to the technical Raja for ruling properly over the Kingdom obtained by the victory gained in the holy battle of Kuru-Kshetra. The instructions on the Dharmas are however technically described as Sara-talpi-
kas alluding to the Yogic process, Sara referring to breath.

शान्तिपर्वणि धर्माश्च व्याख्याताः शारतल्पिकाः ।

राजभिर्वेदितव्यास्ते सम्यक्ज्ञानबुभुक्षुभिः ॥

No modern interpreter who is an entire stranger to our religious philosophy, need hereafter take the trouble of enlightening the public by explaining the sacred contents of this voluminous Parva as a description of the principles of political administration of an ancient ruler of Delhi, which could be easily condemned by any critic as old-world simplicity. The 14,732 slokas contained in this Parva are however assured as pertaining to the religious and scientific instructions necessary for the attainment of final emancipation.

मोक्षधर्माश्च कथिता विचित्रा बहुविस्तराः ।

द्वादशं पर्वं निर्दिष्टमेतत्प्राज्ञजनप्रियम् ।

चतुर्दशसहस्राणि तथा सप्तशतानि च ।

सप्तश्लोकारतयैवात्र पञ्चविंशति संख्यया ॥

XIII ANUSASANIKA PARVA.

34. *The importance of Dana-Dharma.* This Parva is called Anusasanika; Anusasana meaning advice, instruction or precept. The previous Parva being known as

Santi or peace of mind, in which was chiefly mentioned the Raja-Dharma or the way to rule, the present one treats of Dana-Dharma or the duty of giving away. The general effects of Karmas good and bad are stated as follows.

यथा बीजं विना क्षेत्रमुत्तं भवति निष्फलम् ।
 तथा पुरुषकारेण विना दैवं न सिध्यति ।
 क्षेत्रं पुरुषकारस्तु दैवं बीजमुदाहृतम् ।
 क्षेत्रबीजसमायोगात्ततः सस्यं समृद्धयते ।
 कर्मणः फलनिर्वृत्तिं स्वयमश्नाति कारकः ।
 शुभेन कर्मणा सौख्यं दुःखं पापेन कर्मणा ।
 कृतं सर्वत्र लभते नाकृतं भुज्यते क्वचित् ।
 देवानां शरणं पुण्यं सर्वं पुण्यैरवाप्यते ।
 पुण्यहीनं नरं प्राप्य किं दैवं प्रकरिष्यति ।
 लोभमोहसमापन्नं न दैवं त्रायते नरम् ।
 यथाग्निः पवनोत्भूतः सुसूक्ष्मोपि महान् भवेत् ।
 तथा कर्मसमायुक्तं दैवं साधु विवर्धते ।
 यथा तैलक्षयाद्वीपः प्रम्लानिमुपगच्छति ।
 तथा कर्मक्षयाद्वैवं प्रम्लानिमुपगच्छति ॥

“As a field without cultivation or sowing of the seed is unproductive, so, mere divine help without human effort will only be unfruitful. The doer of karmas enjoys by good actions and suffers by bad ones, and the non-doer obtains neither. The Gods favour only the doers of good karmas; they do not help the sinful. As a lamp cannot burn after the oil is exhausted, the Gods cannot help when the good karmas are exhausted,”

35. *The origin and shape of the Puranic cows and their Dana.* The fallacy of popular fatalism is here clearly exposed, declaring the importance of human action, and explaining at the same time the real part played by the

divine and the unseen in the destiny of man. Good actions please the Gods and produce good results, and charity is considered one of the most useful Karmas in this direction, the chief and the foremost of which is described as the donation of cows or Go-dana. We have distinctly noticed in the previous Parva, that the Raja, his country and his Dharma described therein, allude to some transactions of an entirely different type from those that engage the attention of the worldly man, and far superior to them. The charity or Dana-Dharma and especially the Go-dana detailed in the present Parva therefore represents definite Sasanas or instructions in continuation of, and in consistency with, the descriptions furnished in the previous Parva. Both the *Raja-Dharma* and the *Dhana-Dharma* naturally following deal with the political administrations and the charitable institutions of countries yet unknown to and even unheard of by the modern interpreters, their rulers also being not yet recognised as worthy heroes by the modern historian. The donation of cows is mentioned as the best of charities and the origin and nature of the cows alluded to, are described in detail in the usual Puranic style.

भीष्मउवाच ॥

वृद्धानां भुवतां श्रुत्वा कपिलानामथोद्भवम् ।
 वक्ष्यामि तदशेषेण रोहिण्यो विर्मिता यथा ।
 प्रजाः सृजति चादिष्ट पूर्वं दक्षः स्वयम्भुवा ।
 नासृजद्वृत्तिमेवाग्रे प्रजानां हितकाम्यया ।
 यथा ह्यमृतमाश्रित्य वर्तयन्ति दिवौकसः ।
 तथा वृत्तिं समाश्रित्य वर्तयन्ति प्रजा विभो ।
 अचरेभ्यश्च भूतेभ्यश्चराः श्रेष्ठास्ततो नराः ।
 ब्राह्मणाश्च ततः श्रेष्ठास्तेषु यक्षाः प्रतिष्ठिताः ।
 यक्षैराप्यायते क्षोमः स च गोषु प्रतिष्ठितः ।

ताम्यो देवाः प्रमोदन्ते प्रजानां वृत्तिरासु च ।
 ततः प्रजासु सृष्टासु दक्षायैः क्षुधिताः प्रजाः ।
 प्रजापतिमुपाधावन् विनिश्चित्य चतुर्मुखम् ।
 प्रजातान्येव भूतानि प्राकोशन् वृत्तकांक्षया ।
 वृत्तिदं चान्वपद्यन्त वृषिताः पितृमातृवत् ।
 इतीदं मनसा गत्वा प्रजासर्गार्थमाद्यनः ।
 प्रजापतिर्बलाधानममृतं प्रापिबत्तदा ।
 शंसतस्तस्य वृत्तिं तु गन्धात्सुरभिरुत्थिता ।
 मुखजा साऽसृजद्वातुः सुरभिलोकमातरम् ।
 दर्शनथिरसं वृत्तिं सुरभिं मुखजां सुताम् ।
 साऽसृजत्सौरभेयिस्तु सुरभिलोकमातृकाः ।
 सुवर्णवर्णाः कपिलाः प्रजानां वृत्तिधेनवः ।
 तासाममृतवृत्तीनां क्षरन्तीनां समन्ततः ।
 बभूवामृतजः फेनः खवन्तीनामिवोर्मिजः ।
 स वत्समुखविभ्रष्टो भवस्य भुवि तिष्ठतः ।
 शिरस्यवापतत् क्रुद्धः स तदैक्षत च प्रभुः ।
 ललाटप्रभवेणाक्षणा रोहिणीं प्रदहन्निव ।
 तत्तेजस्तु ततो रौद्रं कपिलां गां विशाम्पते ।
 नानावर्णत्वमनयन्मेघानिव दिवाकरः ।
 यास्तु तस्मादपक्रम्य सोममेवाभिसंश्रिताः ।
 यथोत्पन्नाः स्ववर्णस्था न नीताश्चान्यवर्णताम् ।
 अथ क्रुद्धं महादेवं प्रजापतिरभाषत ।
 अमृतेनावसिक्तस्त्वं नोच्छिष्टं विद्यते गवाम् ।
 यथा ह्यमृतमादाय सोमो विष्यन्दते पुनः ।
 तथा क्षीरं क्षरन्त्येता रोहिण्योऽमृतसम्भवाः ।
 न दुष्यत्यनिलो नाग्निर्नसुवर्णं नचोदाधिः ।
 नामृतेनामृतं पीतं न वत्सैर्दुष्यते पयः ।
 इमांल्लोकान् भरिष्यन्ति हविषा प्रसवेण च ।
 आत्सामैश्वर्यमिच्छन्ति सर्वेऽमृतमयं शुभम् ।

वृषभं च ददौ तस्मै भगवान् लोकभावनः ।
 प्रसादयामास मनस्तेन रुद्रस्य भारत ।
 प्रीतिश्चापि महादेवश्चकार वृषभं तदा ।
 ध्वजश्च वाहकं चैव तस्मात्स वृषभध्वजः ।
 ततो देवैर्महादेवस्तदा पशुपतिः कृतः ।
 ईश्वरः स गदां मध्ये वृषभाङ्कः प्रकीर्तितः ।
 एवमव्यग्रवर्णानां कपिलानां महौजसाम् ।
 प्रदाने प्रथमः कल्पः सर्वासामेव कीर्तितः ॥

“ Bhishma said. I shall narrate fully the origin of *Kapila cows* as I have learned from the great. Deksha having created all the living beings as ordered by Bramha did not provide them with means of livelihood, like the nector for the gods. The movables are superior to the immovables in creation and Bramhins are the highest among them, and Yegnas reside in them. Soma is strengthened or enlarged by Yegnas and he is seated in the cows. The Devas are pleased by them, and the livelihood for all, lies in them. All the created beings through hunger ran up to Bramha and prayed for vriti or livelihood and to provide them with the same. Bramha drank nectar to the full. The fragrance emanated from his mouth then produced the divine cow Surabhi. She gave birth to the varigated golden coloured cows which are known as the mothers of Lokas. They became the Vriti-dhenus or cows provided for the livelihood of all. Their calves drinking the nectar-like milk caused foams to fall on the body of Rudra who was seated on the earth. His angry look at the cows produced varigated colours, and those that ran away to Soma retained their original golden colour. Bramha however interfered and pacified Rudra saying that these cows originated from nectar and emit

nectar, and that there was nothing unholy. Bramha also gave him a bull which pleased him, and Rudra retained it as his vehicle and flag-mark. The Devas then placed Rudra in the midst of cows and gave him the name Pasu-pathi. These cows thus obtained their variegated and indistinguishable colour known as Kapila, and their donation is considered the first and foremost of charities."

Fostering these cows and attending on them with interest are said to procure Go-Loka in the end which is situated even *above* the Bramha's Loka. The reason for this is explained below.

सङ्कल्प्य ममसा पूर्वं रोहिणी ह्यमृतात्मना ।
घोरं तपः समास्थाय निर्मिता विश्वकर्मणा ।
पुरुषं चासृजत्भूयस्तेजसा तपसा च ह ।
सोपश्यदिष्टरूपां तां सुरभिं रोहिणीं तदा ।
दृष्ट्वैव चातिविमनाः सोमवत्काममोहितः ।
तं कामार्तमथो ज्ञात्वा स्वयम्भूर्लोकभावनः ।
माऽर्तो भव तथा चैष भगवानभ्यभाषत ।
ततः स भगवान् तत्र मार्ताण्ड इति विश्रुतः ।
चकार नाम तं दृष्ट्वा तस्यार्तीभावमुत्तमम् ।
सोऽददाद्भगवांस्तस्मै मार्ताण्डाय महात्मने ।
सुरूपां सुरभिं कन्यां तपस्तेजोमयीं शुभाम् ।
यथा मयैष चोद्धूतस्त्वं चैवैषा च रोहिणी ।
मैथुनं गतवन्तौ च तथा चोत्पत्स्यति प्रजा ।
न चाप्यगम्यागमनाद्दोषं प्राप्स्यसि कर्हिचित् ।
त्वत्प्रजासम्भवं क्षीरं भविष्यति परं हविः ।
यज्ञेषु चाज्यभागानां त्वत्प्रजामूलजोविधिः ।
प्रजाशुश्रूषवश्चैव ये भविष्यन्ति रोहिणी ।
तव तेनैव पुण्येन गोलोकं यान्तु मानवाः ।
इदं पवित्रं परममृषभं नाम कर्हिचित् ।

तद्वै ज्ञात्वा द्विजा लोके मोक्षयन्ते योनिसङ्करात् ।
 तत एतेन पुण्येन प्रजास्तव तु रोहिणी ।
 ऊर्ध्वं ममापि लोकस्य वत्स्यन्ते निरुपद्रवाः ।
 युगन्धराश्च ते पुत्राः सन्तु लोकस्य धारणे ।
 यान्यान् कामयसे लोकांस्त्रांल्लोकाननुयास्यसि ।
 सर्वदेवगणाश्चैव तव यास्यान्ति पुत्रताम् ।
 तव स्तनसमुद्भूतं पिबन्तोऽमृतमुत्तमम् ।
 ब्रह्मणा समनुज्ञाता सुरभिलोकमाविशत् ।
 एवं वरप्रदानेन स्वयम्भोरेव भारत ।

उपरिष्ठात् गवांल्लोकः प्रोक्तस्ते सर्वमादितः ॥

“ After performing hard tapas, Bramha created the cow Rohini or Surabhi and also a bull which soon became enamoured of the cow. Bramha told the bull not to be afflicted, ‘ Ma-artha ’, and therefore the bull was named Marthanda. The cow was then gladly entrusted to the bull by Bramha, and their children became holy. Those who attend on them, will attain to the Go-Loka situated even above the Bramha-Loka. He who understands the significance of this bull will never more be born again. The Surabhi is granted the privilege to go to any of the Lokas she likes and the Gods became her children, drinking her milk. Having obtained such blessings from Bramha, Surabhi entered the Loka. Thus the Go-Loka is placed above the Bramha-Loka by Bramha himself.”

This cow Surabhi is said to have generated various and curious kinds of children, who are the most important characters mentioned in the Vedas themselves,

सुरभ्यः प्रथमोत्भूता याश्च स्युः प्रथमाः प्रजाः ।
 मयो च्यमन्नाः शृणुताः प्राप्स्यसे विपुलं यशः ।
 तप्त्वा तपो घोरतपाः सुरभिर्दत्ति तेजसः ।
 उष्ट्राश्चैतदशसुतान् रुद्रा ये छन्दसि स्तुताः ।

महाश्वानो महायोगास्तेजोयुक्ता महाबलाः ।
 एते वरिष्ठजन्मानो देवानां ब्रह्मवादिनाम् ।
 विप्राणां प्रकृतिर्लोके एत एव हि विश्रुताः ।
 एत एकादशप्रोक्ता रुद्रास्त्रिभुवनेश्वराः ।
 शतं त्वेतत्समाख्यातं शतच्छ्रं महात्मनाम् ।
 सुषुवे प्रथमां कन्यां सुरभिः पृथिवीं तदा ।
 विश्वकामदुषा धेनुर्वा धारयति देहिनः ।।
 सुतं गोब्राह्मणं राजन्नेकमित्यभिधीयते ।
 गोब्रह्मणस्य जननी सुरभिः परिकीर्त्यते ।
 सृष्ट्वा तु प्रथमं रुद्रान् वरदान् रुद्रसम्भवान् ।
 पश्चात्प्रभुं ग्रहपतिं सुषुवे लोकसम्मतम् ।
 सोमराजानममृतं यज्ञसर्वस्वमुत्तमम् ।
 ओषधीनां रसानाञ्च देवानां जीवितस्य च ।
 ततः श्रियं च मेधां च कीर्त्तिं देवीं सरस्वतीम् ।
 चतस्रः सुषुवे कन्या योगेषु नियताः स्थिताः ।
 एताः सृष्ट्वा प्रजा एषा सुरभिः कामरूपिणी ।
 सुषुवे परमं भूयो दिव्या गोमातरः शुभाः ।
 चत्वारिंशतिमेकां च धन्यास्ता दिवि पूजिताः ।
 भूयो जज्ञे सुरभ्याश्च श्रीमांश्चन्द्रांश्च सप्रभः ।
 ऋषो दक्ष इति ख्यातः कण्ठे मणितलप्रभः ।
 सुरभ्यनुमते दत्तो ध्वजो माहेश्वरस्तु सः ।
 सुरभ्यः कामरूपिण्यो गावः पुण्यार्थमुत्कटाः ।
 आदित्येभ्यो वसुभ्यश्च विश्वेभ्यश्च ददौ वरान् ।
 सुरभिस्तु तपस्तप्त्वा सुषुवे गास्ततः पुनः ।
 या दत्ता लोकपालानां इन्द्रादीनां युधिष्ठिर ।
 इत्येता लोकमहिता विश्रुताः सुरभेः प्रजाः ।
 एतासां प्रजया पूर्णा पृथिवी मुनिपुङ्गव ।
 गोभ्यः प्रभवते सर्वे यत्किञ्चिदिह शोभनम् ॥

“The eldest sons of Surabhi are the eleven Rudras extolled in the Vedas. They represent the great *yogas* as

well as the real characteristics of the Devas and the knowers of Bramhan. They are also spoken of as one hundred in number. The first daughter of Surabhi is *Prithivi*, a cow that yields everything for the support of all living creatures. A son is then born called *Go-bramhin*. After the birth of the eleven Rudras, Soma the support of the Devas and of life in general as well as of yegnas and vegetables, was born. Then four daughters namely, Sri, Medha, Kirti and Saraswati were born. Then were born, the twenty-four and one *Go-mothers* worshipped in the heavens. Then again was born the great bull named Deksha who was presented by Surabhi to Maheswara for his flag. Surabhi constantly performed tapas and produced several cows which she distributed among Vasus, Adityas, Viswas, Indra and Loka-palas. These children of Surabhi represent the greatness of the Lokas which fills the Prithivi. In fact every good thing originates from these cows."

The passages quoted above are too plain to require commentaries for the purpose of convincing an ordinary reader of average intelligence, of the fact that the descriptions do not refer to the four-legged animals known to mankind as cows and bulls. The word Go is here used in the sense of light or knowledge, as we have found it all along. Bramha having drunk nectar to the full, is said to have produced Surabhi from the fragrance emitted from his face. This cow therefore virtually originated from nectar, Amrita or immortality. Her progeny consists of Rudras, Devas etc. which are said to represent the *yogic* characteristics of the great.

विप्राणां प्रकृतिलोके एत एव हि विश्रुताः ।

The Prithivi which is Surabhi's eldest daughter is the basis for the real support of life in general. या धारयति देहिनः ।

The *Soma* here clearly represents the *Kshetragna* as we have noticed in several places before. The twenty-four and one mothers of Lokas represent the categories of cosmology as purified by Yoga called *tatwoms*. The bull or *vri-sha* called *Deksha* undoubtedly signifies *Dharma* with its four legs, *Guana*, *Dhyana*, *Sama* and *Dema*.

चतुष्पादो हि धर्मस्य ज्ञानं ध्यानं शमो दमः ।

आद्यज्ञानं स वै ज्ञानं ध्यानमध्यात्मचिन्तनम् ।

मनः स्थिरत्वञ्च शमः दमस्त्विन्द्रियनिग्रहः ॥

All that is good for the advancement of religious devotion is said clearly to originate from these cows,

गोभ्यः प्रभवते सर्वं यत् किञ्चिदिह शोभनम् ।

The Puranic description of these cows thus gives the general outline of the processes prescribed for devotional and yogic progress. These cows will thus have to be given away when their work is over, with a view to advance further.

When so much plain and serious meaning is evident from every line quoted here, it would be extremely unreasonable to come forward with an interpretation of the text as dealing with cows and bulls of the Bombay or Nellore breed. That those cows and bulls represent only stupidity and bruteness is a fact well-known to all. If any modern interpreter is not yet prepared to correct himself and to aspire to rise to the atmosphere of the Puranic cows, the truest and the wisest interpretation of 'cows' would be to apply the term to himself.

सङ्गीतसाहित्य कलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानः तद्भागधेयं परमम् पशूनाम् ॥

36. *The Vishnu Sahasra-nama.* In this *Anusasanika-Parva*, the celebrated *Vishnu Sahasranama* is

imbedded, like the Bhagavat-Gita in the Bhishma-Parva. The Sahasra-namas or one thousand names in praise of Gods, such as, Siva-Sahasranama, Rama-Sahasranama, Lalita-Sahasranama, etc., are also several in number like the Gitas. The Bhagavat-Gita having been clearly shown as particularly belonging to the Maha-Bharatha, the Vishnu-Sahasranama under reference equally belongs to this great epic. In the Bhagavat-Gita, we have found that Sri-Krishna the Lord of Yoga, whose samvada or encounter was the object aimed at by the Satwic devotee, known as Arjuna or the white, was the divine basis. We have also found that Vyasa or the analyser of true knowledge was the author, composer or maker of this Gita. In the same way, Vyasa is the Rishi or Seer of this Sahasranama too and Sri-Krishna is the Deva, whose praise the one thousand names sing.

ऋषिर्नाम्नां सहस्रस्य वेदव्यासो महामुनिः ।

छन्दोनुष्टुप्ता देवो भगवान् देवकीसुतः ॥

The relevancy and cogency of the Bhagavat-Gita and of this Sahasranama appearing in the Maha-bharata are thus clearly evident, and their special and restricted applications to the Yogeswara Sri-Krishna cannot now be disputed. Such limitations do not of course affect the modern interpreter who is as cosmopolitan in his interpretations as he is in his ignorance of the subject. To him all the Gitas and Sahasranamas are alike, the Gitas meaning exactly the Gitas and the Sahasra-namas exactly the Sahasra-namas. He has his undefined Vedanta as the last resort, in times of need, for the refuge of his ignorance. He does not feel any difficulty however to run up to the Anta or end of the Vedas without understanding the vedas themselves which could be done only by a deep study of the Puranas and Itihasas.

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ॥

यो न वेद पुराणं हि न स वेदोत्र किञ्चन ॥

He does not at the same time see that the Vedanta is not meant for concealing ignorance and for establishing non-sense. The current use of this false Vedanta is only for the purpose of obstructing every sort of reasonable enquiry and for preventing every possible acquirement of useful knowledge. The most important subject, called the Vedanta has certainly been reduced to some vague thing, absolutely meaningless, highly irreligious and awfully unscientific and unphilosophical. When the most valuable Puranas and Itihasas, the real commentaries of the Vedas are virtually reduced to fabulous stories and incoherent myths, the fate of Vedanta could not possibly be better than what it is at present. To come back to the Sahasra-nama under reference Yudhishtira enquires of Bhishma the real significance of Dharma and also prays to teach him the Japa or holy hymn, the singing of which will induce the Lord to save mankind from worldly miseries.

को धर्मः सर्वधर्माणां भवतः परमो मतः ।

किं जपन्मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥

Bhishma's answer to the question is as follows.

तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।

ध्यायन् स्तुवन्नमस्त्वं यजमानस्तमेव च ।

लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ।

एष मे सर्वधर्माणां धर्मो धिक्तमो मतः ॥

“ Ever meditate, worship and praise the Eternal Purusha who is the Lord of the Lokas. This I consider is the highest Dharma. ”

The one thousand names contained in this Sahasra-nama are said to be *Gowna* or pertaining to the Lord's

attributes in the display of His glories, the veriest subject dealt with in all the Purānas and Itihasas.

अतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ।
तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ।
यानि नामानि गौणानि विख्यातानि महाद्भनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥

“ I shall repeat to you the thousand names of Vishnu, the Lord of the Lokas and of jagat, from whom everything originates and in whom everything merges. These names allude to his chief attributes specially mentioned by the Rishis. ”

Compare with this the definition of a Purana,

यस्मिन् पुरा ह्यनन्तीदं पुराणं तेन वै स्मृतम् ॥

“ That from which all the existing entities originated is called Purana. ”

The two closing couplets in this sacred hymn are particularly noteworthy as furnishing additional clues to the subject.

देवकीनन्दनः स्रष्टा क्षितीशः पाप्नाशनः ।
शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ।
सर्वप्रहरणायुध ओं नम इति ॥

“ The son of Devaki, the creator, the Lord of the earth, the owner of the weapons such as, conch, bow, mace, chakra, nandaka etc., and the great implement itself fit for striking down everything. ”

In consideration of the great war as the main subject in the Maha-Bharata, the Lord described as provided with all the weapons of attack is sufficiently significant at the very end of this sacred Sahasra-nama. Sri-Krishna is here explained as the receptacle for the senses, mind, strength, intellect, kshetra and kshetragna, also for Yoga, Sankhya, Vedas, Sastras and knowledge.

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
 वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ।
 योगो ज्ञानं तथा सांख्यं विद्याः शिल्पादिकर्म च ।
 वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥

That Sri-Krishna is the Deva residing in everything as the ultimate basis, directing and regulating everything by the rules relating to Vasana or Karmic effects, is the conception aimed at in this Sahasra-nama. This can be clearly understood from the single sloka taught by the Lord himself to Arjuna as a substitute for this lengthy hymn.

भगवानुवाच ॥

यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव ।
 सोहमेकेन श्लोकेन स्तुत एव न संशयः ।
 स्तुत एव न संशय ओं नम इति ॥
 वासनाद्वासुदेवस्य वासितं ते जगत्रयम् ।
 सर्वभूतनिवासोऽसि वासुदेव नमोस्तु ते ॥

It is earnestly hoped that the various important points here noticed will convince every reader of the special application of this Sahasra-nama to the Lord Sri-Krishna as *Yogeswara*, and of the reason for its embodiment in this great epic poem.

37. *The death of the great Bhishma.* This Parva ends with the description of the death of Bhishma on the bed of arrows, at the advent of the Uttarayana. He is

described in the *Maha-bharata* as the son of Ganga and an incarnation of one of the eight Vasus. When his funeral oblations were performed in the river Ganga she is said to have come out of water and lamented for the death of her beloved son. Sri-Krishna then pacified her in the following words.

समाश्वसिहि भद्रं त्वं मा शुचः शुभदर्शने ।
 गतः स परमं लोकं तव पुत्रो न संशयः ।
 वसुरेष महातिजाः शापदोषेण शोभने ।
 मानुषत्वमनुप्राप्तो नैनं शोचितुमर्हसि ।
 स एष क्षत्रधर्मेण युध्यमानो रणाजिरे ।
 धनञ्जयेन निहतो नैष देवि शिखाण्डिना ।
 वसूनेष गतो देवि पुत्रस्ते विज्वरा भव ॥

“Your son is one of the great Vasus who had to be born here as a human being owing to a curse. He has acquitted himself in the battle as a Kshetriya ought to, and is killed by Arjuna and not by Sikhandi. He has now gone back to the Vasus in the *Paramom Lokom*.”

We have noticed in the previous pages that the term *Paramom* does not apply to the highest stage of attainment. The eight Vasus or Sidhis represent definite grades of development in the devotional sphere. Bhishma, the youngest of the Vasus lost his place by the desire for a cow and had therefore to come down. He had to partake in the great war and meet his death at the hands of Arjuna or pure Satwa, before he could regain his original position. Bhishma has been on several occasions noticed as representing Bhakti-yoga. It is easy now to understand that the status attainable by mere Bhakti-yoga is only up to the Vasus, and even that when temporarily lost by material desires, one has to come down and meet his death at the hands of pure Satwa before he could regain his lost position.

The story as a whole details the work of an advanced Yogi who loses his situation by desires and then again gets back by further practice of Yoga. Blessed be those who would still believe and make others believe that Bhishma was simply an old bearded warrior, picked up in his younger days from the Ganges, and that he died fighting in Delhi nearly four or five thousand years ago on the banks of the Jamna. Coupled with such a trite and worthless interpretation, the descriptions of every important and serious incident extending to several chapters in the text relating to the Great Bhishma, lose completely their value and sacredness. The respect still mistakenly shown to the modern expounder of our ancient and sacred religion is therefore surely undeserved.

किं केकीव शिखण्डमण्डिततनुः किं कीरवत्पाठकः

किं वा हंस इवाङ्गनागतिगुरुः सारीव किं सुस्वरः ।

किं वा हन्त शकुन्तबालपिकवत्कर्णामृतं स्यन्दते

काकः केन गुणेन काञ्चनमये व्यापारितः पञ्चरे ॥

XIV. ASWA-MEDHA PARVA.

38. *The preparation for the Aswa-medha or horse sacrifice.* This Parva is known as Aswamedha, describing the horse sacrifice performed by Yudhishtira, under instructions from Vyasa as an expiation for all sins committed. It contains several chapters constituting the *Anu-Gita*, or supplement to the Bhagavat-Gita, detailing the practical portions of the Indian philosophy, deserving a deeper study than even the Bhagavat-Gita. This Anu-Gita here introduced serves the purpose of furnishing necessary clues to

the real significance of the Aswamedha or sacrificing the horse herein specified.

The Parva begins with an enquiry by Yudhishtira as to the best means of procuring money for the expenses required in the great horse-sacrifice, owing to its great loss incurred in the late war. Vyasa then narrates to him the story of Marutta and Samvarta and suggests the proper way to obtain plenty of gold. Marutta was a powerful monarch equal to Indra in capacity. He wished to have a sacrifice performed by Brihaspati as his Guru, which Indra prevented through jealousy. He then sought the help of Samvarta, brother of Brihaspati, who had long left his brother having quarrelled with him. He promised to take the part of the Guru in the sacrifice and suggested to Marutta, the way to procure plenty of gold for the expenses. The following specifies the process.

अभिधास्ये च ते राजन्नक्षयं द्रव्यमुत्तमम् ।
 येन देवान् सगन्धर्वान् शक्रश्चाभिभाविष्यसि ।
 गिरेर्हिमवतः पृष्ठे मुञ्जवान्नाम पर्वतः ।
 तप्यते तत्र भगवांस्तपो नित्यमुमापतिः ।
 वनस्पतीनां मूलेषु शृङ्गेषु विषमेषु च ।
 गुह्यसु शैलराजस्य यथा कर्म यथा सुखम् ।
 उमासहायो भगवान्यत्र नित्यं महेश्वरः ।
 भास्ते शूली महातेजा नानाभूतगणावृतः ।
 न रूपं शक्यते तस्य संस्थानं वा कदाचन ।
 निर्देष्टुं प्राणिभिः कैश्चित्प्राकृतैर्मांसलोचनैः ।
 नोष्णं न शिशिरं तत्र न वायुर्न च भास्करः ।
 न जरा क्षुत्पिपासे वा न मृत्युर्नभयं नृप ।
 तस्य शैलस्य पार्श्वेषु सर्वेषु जयतां वर ।
 धातवो जातरूपस्य रश्मयः सवितुर्यथा ।
 रक्ष्यन्ते ते कुबेरस्य सहायैर्यथायुधैः ।

चिकीर्षद्भिः प्रियं राजन् कुबेरस्य महाघ्ननः ।
 तत्र गत्वा समन्वास्य महायोगेश्वरम् शिवम् ।
 कुरु प्रणामं राजर्षे भक्त्या परमया यतुः ।
 एवं कृत्वा नमस्तस्मै महादेवाय रंहसे ।
 महाघ्ने क्षितिपते तत्सुवर्णमवाप्स्यसि ।
 लभन्ते गाणपत्यं च तदेकाप्रा हि मानवाः ।
 किं पुनः स्वर्णभाण्डानि तस्मात् त्वं गच्छ सा चिरम् ।
 महत्तरं हि ते लाभं हस्त्यश्वोष्ट्रादिभिः सह ।
 सुवर्णमाहरिष्यन्तस्तत्र गच्छन्तु ते नराः ॥

“ I shall tell you how you could obtain undiminishing riches, by which you could overpower the Devas, Gantharvas and Indra. On the side of the Himavat, there is a mountain known by the name of *Munjavan*. In the caves, under the trees and over the rocks in that mountain, Maheswara accompanied by Uma and Bhuta-genas performs tapas. None can perceive his form or position by fleshy eyes. There is neither cold nor heat, no air, no sun, no thirst, no hunger, no decay, no death. All round the mountain there is plenty of gold guarded by Kubera's army. Go to that place and please Siva the lord of Yoga, you shall then obtain that gold. Even mastery over the Genas is obtained there; gold as well as elephants, horses and camels are therefore easily obtained.”

What and where is this *Munjavan* at the foot of the Himavat containing plenty of gold ? It was perhaps known some 3000 years B. C. as a famous place like the Kolar mines. But how was it then destitute of air and sun hunger and thirst, decay and death ? These matters do not probably demand an explanation, as their absurdity is self-evident. The identification of the mountain alone in the above quotation, by modern methods of research, must of

course be correct, because there is none to question it. Surely, the modern reasoning and logic of this kind demand an immediate reform to keep pace with other scientific subjects.

Marutta is said to have accordingly secured the gold and performed his sacrifice. Vyasa advised Yudhishtira to take to the same course for his horse sacrifice,

एवं गुणैः सम्बभूवेह राजा यस्य क्रतौ तत्सुवर्णं प्रभूतम् ।

तत्त्वं समादाय नरेन्द्र वित्तं यजस्व देवांस्तपनीयै विधानैः ॥

The story of Marutta and Samvarutta here narrated may be easily solved by the useful Puranic formula. Marutta means air or Prana and Samvarutta refers to the periodical destruction of the world. The story thus alludes to some process of involution by Yoga, the Lord of Maha-yoga having been mentioned as residing in *Munjavan*.

तत्र गत्वा समन्वास्य महायोगेश्वरं शिवम् ॥

39. *The Anu-Gita explaining the true significance of a religious sacrifice.* The following extracts from the Anu-Gita contained in this Parva, in close touch with the description given of the horse sacrifice, will, it is hoped, explain satisfactorily the real significance of many a matter connected with it, such as, the sacrificer, the sacrifice, the sacrificial stuffs and the fire in which they are sacrificed. The *Munjavan* just noticed is also luckily touched upon in this Anu-Gita.

(a) इषीकां च यथा मुञ्जात् कश्चिन्निष्कृष्य दर्शयेत् ।

योगी निष्कृष्य चाग्नानं तथा पश्यति देहैतः ।

मुञ्जं शरीरमित्याहु रिषीकामाग्नवि श्रिताम् ।

एतन्निदर्शनं प्रोक्तं योगविद्भिरनुत्तमम् ॥

न त्वसौ चक्षुषा ग्राह्यो न च सर्वैरपीन्द्रियैः ।

मनसैव प्रदीपेन महानाद्या प्रदश्यते ॥

- (b) अगन्धमरसस्पर्शमरूपं शब्दवर्जितम् ।
 यतः प्रवर्तते तन्त्रं यत्र चैतत्प्रतिष्ठितम् ।
 प्राणोऽपानः समानश्च व्यानधोदान एव च ।
 तत एव प्रवर्तन्ते तदेव प्रविशन्ति च ।
 समानव्यानयोर्मध्ये प्राणापानौ विचेरतुः ।
 तस्मिन् सुप्ते प्रलीयेते समानो व्यान एव च ।
 अपानप्राणयोर्मध्ये उदानो व्याप्य तिष्ठति ।
 तस्माच्छयानं पुरुषं प्राणापानौ न मुञ्चतः ।
 प्राणो नोपहते यत्तु तमुदानं प्रचक्षते ।
 तस्मात्तपो व्यवस्यन्ति तद्भवं ब्रह्मवादिनः ।
 तेषामन्योन्यसक्तानां सर्वेषां देहचारिणाम् ।
 अग्निर्वैश्वानरो मध्ये सप्तधा विहितोऽन्तरा ।
 घ्राणं जिह्वा च चक्षुश्च त्वक्च श्रोत्रं च पञ्चमम् ।
 मनो बुद्धिश्च सप्तैतां जिह्वा वैश्वानरार्चिषः ।
 घ्रेयं दृश्यं च पेयं च स्पृश्यं श्राव्यं तथैव च ।
 मन्तव्यमवबोद्धव्यं ताः सप्तसमिधो मताः ।
 घ्राता भक्षयिता द्रष्टा स्प्रष्टा श्रोता च पञ्चमः ।
 मन्ता बोद्धा च सप्तैते भवन्ति ऋतुविजः ।
 घ्रेये पेये च दृश्ये च स्पृश्ये श्राव्ये तथैव च ।
 मन्तव्येऽप्यथ बोद्धव्ये सुभगे पश्य सर्वदा ।
 हवींष्यग्निषु होतारः सप्तधा सप्त सप्तसु ।
 सम्यक् प्रक्षिप्य विद्वांसो जनयन्ति स्वयोनिषु ।
 पृथिवी वायुराकाशमापो ज्योतिश्च पञ्चमम् ।
 मनो बुद्धिश्च सप्तैता योनिरित्येव शब्दिताः ।
 हविर्भूतगुणाः सर्वे प्रविशन्त्यग्निजं मुखम् ।
 अन्तर्वासमुषित्वा च जायन्ते स्वास्तु योनिषु ।
 तत्रैव च निरुध्यन्ते प्रलये भूतभावने ।
 ततः सञ्जायते गन्धः ततस्सञ्जायते रसः ।
 ततः सञ्जायते रूपं ततस्पर्शोभिजायते ।
 ततः सञ्जायते शब्दः संशयस्तत्र जायते ।

- ततः सञ्जायते निष्ठा जन्मैतत्सप्तधा विदुः ।
 अनेनैव प्रकारेण प्रगृहीतं पुरातनैः ।
 पूर्णाहुतिभिरापूर्णा स्ते पूर्यन्ते हि तेजसा ॥
- (c) निबोध दशहोतृणां विधानमिह यादृशम् ।
 श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका चरणौ करौ ।
 उपस्थं पायुरिति वाग्घ्रोतृणि दश भामिनी ।
 शब्दस्पर्शौ रूपरसौ गन्धो वाक्यं क्रियागतिः ।
 रेतो मूत्रं पुरीषाणां त्यागो दश हवींषि च ।
 दिशो वायू रविश्चन्द्रः पृथ्व्यग्नी विष्णुरेव च ।
 इन्द्रः प्रजापतिर्मित्र मग्नयो दश भामिनी ।
 दशेन्द्रियाणि होतृणी हवींषि दश भामिनी ।
 विषया नाम समिधो हूयन्ते तु दशाम्निषु ।
 चित्तं क्लृप्तं चित्तं च पवित्रं ज्ञानमुत्तमम् ।
 सुविभक्तमिदं पूर्वं जगदासीदिति श्रुतम् ।
 ततो विवक्ता वित्तासीत्सा वित्तं पर्यवेक्षते ।
 सर्वमेवात्र विज्ञेयं चित्ते ज्ञानमवेक्षता ।
 रेतः शरीरभृत् काये विज्ञाता तु शरीरभृत् ।
 शरीरभृद्ग्राहपत्य स्तस्मादग्निः प्रणीयते ।
 मनश्चाहवनीयस्तु तस्मिन् प्रक्षिप्यते हविः ।
 ततो वाचस्पतिर्जज्ञे तं मनः पर्यवेक्षते ।
 रूपं भवति वै वक्त्रं तदनुब्रूवते मनः ॥
- (d) कामात्सञ्जायते शुक्रं शुक्रात्सञ्जायते रजः ।
 समानव्यानजनिते सामान्ये शुक्रशोणिते ।
 प्राणापानाविदं द्वन्द्वमर्वाक् चोर्ध्वं च गच्छतः ।
 व्यानः समानश्चैवोभौ तिर्यक् द्वन्द्वत्वमुच्यते ।
 अग्निर्वै देवताः सर्वा इति देवस्य शासनात् ।
 सञ्जायते हि प्राणेषु ज्ञानं बुद्धिसमन्वितम् ।
 तस्य धूमस्तमोरूपं रजो भस्म सुतेजसः ।

सर्वं सञ्जायते तस्य यत्र प्रक्षिप्यते हविः ।
 हविः समानो व्यानश्च इति यज्ञविदो विदुः ।
 प्राणापानावाज्यभागौ तयोर्मध्ये हुताशनः ।
 एतद्रूपमुदानस्य परमं ब्राह्मणा विदुः ।
 निर्द्वन्द्वमिति यत्वेतत्तन्मे निगदतः शृणु ।
 अहोरात्रमिदं द्वन्द्वं तयोर्मध्ये हुताशनः ।
 एतद्रूपमुदानस्य परमं ब्राह्मणा विदुः ।
 उभे शुभाशुभे द्वन्द्वं तयोर्मध्ये हुताशनः ।
 एतद्रूपमुदानस्य परमं ब्राह्मणा विदुः ॥

- (e) शृणु मे गदतो भद्रे रहस्यमिदमद्भुतम् ।
 करणं कर्म कर्ता च मोक्ष इत्येव भामिनी ।
 चत्वार एते होतारो यैरिदं जैगदावृतम् ।
 घ्राणं जिह्वा च चक्षुश्च त्वक्च श्रोत्रं च पञ्चमम् ।
 मनो बुद्धिश्च सप्तैते ज्ञेयाः कारणहेतवः ।
 गन्धो रसश्च रूपं च शब्दः स्पर्शश्च पञ्चमः ।
 मन्तव्यमवबोद्धव्यं सप्तैते कर्महेतवः ।
 घ्राता भक्षयिता द्रष्टा स्प्रष्टा श्रोता च पञ्चमः ।
 मन्ता बोद्धा च सप्तैते विज्ञेयाः कर्तृहेतवः ।
 स्वगुणान् भक्षयन्त्येते गुणवन्तः शुभाशुभान् ।
 असन्तो निर्गुणाश्चैते सप्तैते मोक्षहेतवः ।
 विदुषां बुध्यमानानां स्व स्वं स्थानं यथा विधि ।
 गुणास्ते देवता भूत्वा सततं भुञ्जते हविः ।
 योगयज्ञः प्रवृत्तो मे ज्ञानं ब्रह्ममयो हविः ।
 प्राणस्तोत्रोऽपानशस्त्रः सर्वत्यागसुदक्षिणः ।
 कर्ताऽनुमन्ता ब्रह्मात्मा होताध्वर्युः कृतस्तुतिः ।
 ऋतं प्रशास्ता तच्छस्त्रमपवर्गोऽस्य दक्षिणा ।
 ऋचश्चाप्यत्र शंसन्ति नारायणविदो जनाः ॥

- (f) अहिंसा सर्वभूतानामेतत् कृत्यतमं मतम् ।
 एतत्पदमनुद्विभं वरिष्ठं धर्मलक्षणम् ।
 ज्ञानं निश्रेय इत्याहुर्दृष्ट्वा निश्चितदर्शिनः ।

तस्मात् ज्ञानेन शुद्धेन मुच्यते सर्वकिल्बिषैः ।
हिंसापराश्रये केचिद्ये च नास्तिकवृत्तयः ।
लोभमोहसमायुक्तास्ते वै निरयगामिनः ।
सहस्रेणापि दुर्मेधा न बुद्धिमधिगच्छति ।
चतुर्थेनाप्यथांशेन बुद्धिमान् सुखमेधते ।
एवं धर्मस्य विज्ञेयं संसाधनमुपायतः ।
उपायज्ञो हि मेधावी सुखमत्यन्तमश्नुते ।
यथाऽध्वानमपाथेयः प्रपन्नो मनुजः क्वचित् ।
क्लेशेन याति महता विनश्यत्यन्तराऽपि च ।
तथा कर्मसु विज्ञेयं फलं भवति वा न वा ।
पुरुषस्यात्मनिःश्रेयः शुभाशुभनिदर्शनम् ।
नावाचापि यथा प्राज्ञो विभागज्ञः स्वरित्रया ।
अश्रान्तः सलिलं गाहेच्छशीघ्रं सन्तरते हृदम् ।
तीर्णो गच्छेत्परं पारं नावमुत्सृज्य निर्ममः ।
लोहात्संमोहमापन्नो नावि दाशो यथा तथा ॥
ममत्वेनाभिभूतः संस्तत्रैव परिवर्तते ॥

(a) "As the fibre inside the Munja grass is taken by removing its various sheaths, the Yogi discovers Atma inside the body, Munja here referring to the body. But the Atma cannot be perceived by any of the senses except by the purified mind."

(b) "The five vital airs originate from Bramhan and merge in it. The principal system originates from and rests upon this Bramhan itself which is devoid of smell, taste, form, touch or sound. Prana and Apana lie between Samana and Vyana. Udana lies between Prana and Apana. Samana and Vyana disappear in sleep, but not Prana and Apana. When Prana is uninjured, it is called Udana, for whose development the wise perform tapas. These vital airs are mutually related, and in their midst lies the fire called Vyswanara, which has seven tongues, namely the five

senses, mind and intellect. The objects of senses, of mind and of intellect, represent the fuel. The divine bases underlying these seven represent the seven sacrificers. By sacrificing the said materials in this fire, the wise ones attain the seven *Yonis*, bases or the pure and original states of the five senses, mind and intellect. Thus purified, these seven come out again in regular order, which results in the production of the purest states known as the technical *Tatwas*, named, *Gendha*, *Resa*, *Roopa*, *Sparsa* and *Sabda*. This is the process known to and practised by the ancients, as well as understood to be the real sacrifice, by which they fill themselves with light."

(c) "The ten senses are the sacrificers, their objects are the sacrificial stuffs, and burning these stuffs away, is the sacrifice. The ten senses or the *Devas*, are the ten fires. *Chitta* is the sacrificial ladle and the sacred knowledge is the wealth utilized. These details are thus distinctly provided for the sacrifice from which the *Jagat* has originated. Everything thus depends upon the *wealth of knowledge* here specified which should be clearly understood by those who care for real knowledge. The fire known as *Garhapatya* refers to the possessor of this knowledge, and that known as *Ahavanīya* refers to the mind where everything is sacrificed and in which *Vachaspati*, *Pranātma* or *Indra* is born whom the mind attends on."

(d) "Prana and Apana work up and down, Vyana and Samana work in inclined directions. All these vital airs are treated as fires. Knowledge combined with intellect originates in this Prana fire, Tamas is its smoke and Rajas its ashes. Everything originates when the sacrifice is made. Samana and Vyana are to be sacrificed. Fire is said to be in the midst of dualities like day and night, good and bad, and it is known as the form of *Udana*."

(e) The secret of *Yoga-Yegna* is this. There are four sacrificers to be known. The five senses, mind and intellect make up the seven causes or *Karanas*. Their actions constitute the *Karma*. The ego underlying these is the doer or *Karta*. When one is attached to these seven, the good and bad affect him, otherwise they become the real sources for *Moksha* or emancipation."

(f) "The real characteristic of the best *Dharma* is *harmlessness*, *gnana* being the highest and the best means of avoiding sins. Atheism, inclinations to injure, avarice etc. lead to hell. The wicked never understand this gist of *Dharma* by a thousand explanations, but the wise and the good very easily make it out. As a boat is ingeniously used for crossing the deep waters by avoiding the natural difficulties, the ways of *Dharma* should be understood and practised. After crossing the water the wise man should leave the boat and proceed with his journey instead of sticking on to it like the boatman."

The correct and definite principles of *Yoga* and philosophy underlying the sacrificial rituals ordained, are here clearly explained. The present unsatisfactory practices resulting from ignorance and deterioration may now be easily understood. Extract (a) gives the clearest clue to mount *Munjavan*, *munjam* or the grass applying here to the body within which the *Atma* has to be perceived.

मुञ्जं शरीरमित्याहुरिषीकामाद्भनि धिताम् ।

Extract (c) similarly defines the wealth or gold as referring to real knowledge that has to be secured for the sacrifice.

वित्तं च पवित्रं ज्ञानमुत्तमम् ॥

The gold that was therefore gathered from the foot of mount *Munjavan* for the horse sacrifice under reference, is

unlike that obtained from Kolar or other mines. The ancient Rishis are a set of fossils unfit to appreciate the capacities of the modern interpreter and to help him forward with valuable gold. But he of course knows and appreciates the omnipotence of gold unlike the innocent Rishis of the old world.

यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतवान् गुणज्ञः ।

स एव वक्ता स च दर्शनीयः सर्वेगुणाः काङ्क्षनमाश्रयन्ति ॥

The fire mentioned in the religious literature as used for burning away the sacrificial materials has seven flames or tongues consisting of the five senses, mind and intellect by which it eats up everything. The sacrificial materials and fuel are the external objects.

दशेन्द्रियाणि होतॄणि हवींषि दश भामिनी ।

विषया नाम समिधो हूयन्ते तु दशामिषु ॥

Surely no modern interpreter is prepared to perform this sacrifice, and he is too shrewd to accept this couplet. The text here is evidently mistaken, and he had occasionally noticed such blunders here and there in the Maha-Bharata.

व्यासादीन् कविपुङ्गवाननुचितैर्वाक्यैः सलीलं हस-

नुच्चैर्जल्प निमील्य लोचनयुगं श्लोकान् सगर्वं पठन् ।

काव्यं धिक्कुरु यत्परैर्विरचितं स्पर्धस्व सार्धं बुधैः

यद्यभ्यर्थयसे श्रुतेन राहितः पाण्डित्यमाप्तुं बलात् ॥

The best and the highest Dharma consists in complete harmlessness, and all acts accompanied by injury lead to hell.

अहिंसा सर्वभूतानामेतत् कृत्यतमं मतम् ।

एतत्पदमनुद्विग्नं वरिष्ठं धर्मलक्षणम् ॥

हिंसापराश्च ये केचिये च नास्तिक वृत्तयः ।

लोभमोहसमायुक्तास्ते वै निरयगामिनः ॥

All the religious Karmas and Yogic processes are prescribed only as means to an end. They should not be stuck

on to permanently. A traveller after crossing the ferry, should leave the boat and proceed further, but not stick on to the boat like the boatman and live in the ferry. This is the real use of Dharmas prescribed.

एवं धर्मस्य विज्ञेयं संसाधनमुपायतः ॥

What is now the kind of use that has been elicited in the current interpretation of Dharmas in connection with the Aswamedha detailed in this Parva, except the mere killing of a horse, which is plainly an injury and a sin as hitherto explained, leading directly to hell? The real nature of the sacrificial materials and of the fire used, having been distinctly pointed out in the above quotations, it only remains to ascertain the significance of the horse as falling under the materials specified

40. *The technical Aswa or horse for the sacrifice.*

Like the cows noticed in the previous Parva, the Aswa or horse has its technical application in the religious texts which is however no great mystery to those who seek for its meaning. The Purusha-Sukta so familiar to all the Hindus like the daily Sandhya, has the following.

तस्माद्यज्ञात्सर्वहुत ऋचः समानि जज्ञिरे ।

छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ।

तस्माद्देवा अजायन्त ये के चोभयादतः ।

गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजा वयः ॥

"From that yegna where everything was sacrificed, the three vedas originated from the same, the horses were produced, and from the same, cows and goats were born."

The human beings, heavenly bodies and the earth followed afterwards. What is the meaning of the horse and the cow coming first? How to reconcile this irregular and ridiculous order of creation?

The horse for riding and the cow for milking were probably felt as the primary requirements to be provided for in creation. Except however, the horse, cow and goat no other animal is said to have been created, not even a bull for the company of the cow. Let the enlightened interpreter of the day clearly mark at every step, that the venerable authors of our religious texts will never recognise his rice and curry philosophy usually preached by him and that they never meant their production to be utilized for his edification.

मुक्ताफलैः किं मृगपक्षिणां च मिष्टान्नपानं किमु गर्दभानाम् ।

अन्धस्य दीपो वधिरस्य गीतं मूर्खस्य किं धर्मकथाप्रसङ्गः ॥

A clear and complete explanation of the significance of the Aswa or horse intended for the Aswa-medha sacrifice, is given in the following extract from the Brihat-Aranyaka-upanishad.

उषा वा अश्वस्य मेध्यस्य शिरः सूर्यश्चक्षुर्वातः प्राणः व्यात्तमग्निर्वै-
श्वानरः संवत्सर आद्या अश्वस्य मेध्यस्य द्यौ पृष्ठं अन्तरिक्षमुदरं पृथिवीपाज-
स्यं दिशः पार्श्वे अवान्तरदिशः पश्वकृतवोङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहो-
रात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मांसान्यवध्यं सिकताः सिन्धवो गुदा
यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमानि उद्यन्तुपूर्वार्धो निम्लो-
चज्जघनार्धो यद्विजृम्भते तद्विद्योतते यद्विधूनते तत्स्तनयति यन्मेहति तद्वर्षति
वागेवास्य वाक् ॥

अहर्वा अश्वं पुरस्तान्महिमान्वजायत तस्य पूर्वं समुद्रे योनी रात्रिरेनं
पश्चान्महि मान्वजायत तस्यापरे समुद्रे योनिः एतौ वा अश्वं महिमानावभितः
सम्बभूवतुः हयो भूत्वा देवानवहद्वाजी गन्धर्वानर्वासुरानश्वो मनुष्यान् समुद्र-
एवास्य बन्धुः समुद्रो योनिः ॥

सोऽकामयत भूयसा यज्ञेन भूयो यजे येति सोऽश्राम्यत्सतपोऽतप्यत
तस्यश्रान्तस्य तप्तस्य यशोवीर्यमुदकामत् प्राणावैयशोवीर्यं तत्प्राणेषूत्का-
न्तेषु शरीरं श्वयितुमप्रियत तस्य शरीर एव मन आसीत् । सोऽकामयत मेध्यं-
मइदं स्यादाद्यन्न्यनेनस्यामिति ततोश्चः समभवत् तन्मेध्यमभूदिति तदेवाश्व
मेध्यस्याश्वमेधत्वम् ॥

“ The head of the sacrificial horse is night. The sun is its eye, air its life, fire named Vyswanara is its mouth. The year is Atma. The sky is the back of this sacrificial horse. The earth, the firmament, days, nights, months, seasons, stars, oceans, mountains, vegetables, trees, are all its various limbs. Its front half represents the rising of the sun and the back half, the setting of the sun. Thuder and rain proceed from this horse.”

“ The glories of this horse consist of day and night, and the eastern and western oceans. Taking the form of a horse it bore on its back, Indra, Devas, Gendharvas and men. The ocean is its friend and its generating cause.”

“ He wished to perform Yegna again and did great tapas. When he was tired of tapas, his glorious energy known as Prana came out. At that time His body began to swell and that body itself became *the mind*. He desired that this must be sacrificed. Then it became Aswa and became fit for sacrifice. This is exactly the significance of Aswa-medha.”

The above quotation is likely to irritate both the interpreter and the critic of the modern type. The passage here quoted from one of the well-known Upanishads, clearly explains the import of an Aswa-medha or a horse-sacrifice described in the Puranas and Itihasas.

तदेवाश्वमेधस्याश्वमेधत्वम् ॥

The modern Pandit with his limited and blunt weapons of attack is completely helpless here. But the critic of the western type might hope for a successful attack with his sharper and wiser weapons. He must however remember that it would be extreme cowardice on his part, to ignore particularly here, his own self-made theories in this connection. He is strongly of opinion that the Upanishads are

much older in their age than the Puranas or Itihasas, although he is to a great extent innocent of their real character or even of their contents. To argue that the Upanishads tried to explain philosophically the sacrifice of horses practised in the Puranic period, as he would call it, is certainly a disgraceful instance of anachronism. Excluding this in the present case, the silly and worn out weapon of the Interpolation Theory is the only one available for his use. It is a bare fact that neither he nor his learned colleague the modern Pandit have seen in their life-time any horse sacrifice of the description found in the text. Both of them depend upon mere historical evidence from the religious texts, whose contents as human history, have all along been found to be less than zero. It is utterly useless and highly injurious still to continue arguing, inferring, generalising, criticising and reviewing in this mistaken fashion and temperament. In the interest of reason and humanity, such a course deserves to be immediately altered. There is a recognised and undisputed way, wide open for all kinds of reasonable enquiries and healthy criticisms. A proper study of the subject under reference, must naturally precede them, always and in all places. It would indeed be a pity and an injustice, to insist or maintain, that Indian religious literature alone affords special room for exception to this rule. We can clearly understand from the above quotation, in spite of the current embarrassments, that the Aswa here depicted is the mind with the totality of its cosmological conception. The following couplet explaining the significance of the Goddess known as Aswaroodha, corroborates the same interpretation.

श्वः खलु भवति न यस्मात्तस्मादश्वः चराचरो'लोकः ।

तमधिवसन्तमिम्बामश्वारूढां वदन्ति तत्त्वविदः ॥

“ Whose existence is uncertain for ‘ Swa ’ or tomorrow is Aswa, representing all the movables and immovables in

the world. The Goddess seated above them and 'controlling them is named Aswaroodha by the wise."

The meaning here given of the horse to be sacrificed, is thus quite consistent with the definitions given in the Anu-Gita, for the sacrificial fire, the sacrificer, the sacrificial materials and the gold or wealth to be procured for the sacrifice. It would be impossible now for modern interpreters to rest contented with giving out some irrelevant remarks about the horse alone. If they are in earnest they are bound to take up the challenge for meeting all the component parts of the sacrifice here specified. They would virtually have to ignore every line in the Anu-Gita, besides the Upanishads and other sacred texts treating of the subject. A total condemnation of all the sacred texts of an ancient nation, for the simple satisfaction of an irresponsible critic, would be nothing short of vandalism. Similarly to allow an indigenous Pandit to bring disrepute upon the valuable legacy of a great nation, by his sheer ignorance and unauthorised interference, would distinctly display the depth of religious deterioration of the nation at large.

41. *The birth of Parikshit before the commencement of the Aswa-Medha, and the appearance of a mungoose at its close.* Just before this Aswa-medha and after the death of Bhishma in the Uttarayana, the birth of Parikshit son of Abhimanyu by Uttara is mentioned. He is the only descendant left to continue the line of the lunar dynasty after the great War. He is said to have been born dead; but life was given through the blessings of Sri-Krishna.

अभिमन्योः सत्येन चैयं पृथिवी धारयत्विति वासुदेवस्य पादस्पर्शात्स-
जीवोऽजायत । नामतस्याकरोत्सुभद्रा ॥

परिक्षिणे कुले जात उत्तरायां परन्तपः ।

परिक्षिद्भवत्तस्मात्सौभद्रातु यशस्विनः ॥

To obtain the true significance of Parikshit several facts here detailed have to be noticed. The Uttarayana the time, and Uttara, the mother, both point to the influence of gnana or knowledge. Abhimanyu, the name of the father equally alludes to the same point. The birth being specified before the Aswa-medha, Parikshit does not represent a highly developed stage, but being after the great war, the obstructive elements represented by the Kurus are removed. At the closing ceremony of this Aswa-medha, a mungoose with a golden head is said to have appeared and criticised the sacrifice as being inferior to the Yagna of a bramhin, who by merely giving away his own food to others while he was dying of starvation, was taken by the Gods to the heaven with his whole family. The mungoose is said to represent anger which was once cursed by the Pitris and got over the curse in this Aswa-medha.

पितृणामभिषङ्गाच्च नकुलत्वमुपागतः ।

स तान् प्रसादयामास शापस्यान्तो भवेदिति ।

तैश्चाप्युक्तः क्षिपन् धर्मं शापस्यान्तमवाप्स्यसि ।

तैश्चोक्तो याज्ञियान् देशान् धर्मारण्यं तथैव च ।

जुगुप्समानो धावन् स तं यज्ञं समुपासदत् ।

धर्मपुत्रमथाक्षिप्य सक्तुप्रस्थेन तेन सः ।

मुक्तः शापात्ततः क्रोधो धर्मो ह्यासीद्युधिष्ठिरः ।

पश्यतां चापि नस्तत्र नकुलोऽन्तर्हितस्तदा ॥

It is an interesting story explaining the value of self-denial and of suppressing anger. It is so well narrated in the Puranic style that a reading of the original will not be a waste of time. The whole story however is likely to be condemned by the all-knowing critic as the later interpolation of a fable by some Pandit, ignorant of up-to-date requirements in historical treatises. The modern Pandit on the other hand is not prepared to admit it as a fable detrimental to real history, but would insist on the incident as

having literally taken place. To him the golden headed mungoose is an actual mungoose that speaks in human voice at the end of horse-sacrifices. How a psychological item like anger could take the form of a mungoose is no serious matter for his consideration. According to his psychology such things are not only possible, but are also very common incidents in every day life. Other Pandits have also told him so. In several cases of this kind, the Pandit is no friend of the critic somehow. In spite of these variances, the modern public is bound to accept the interpretations of both, without the least gratitude or respect for the valuable products of the ancient venerable authors. No better reason is assignable for the present calamities of these religious texts than the mere crooked-going of the time itself.

वेदव्यासः स नव दश यो वेद वेदाक्षराणि

श्लोकं त्वेकं परिपठति यः स स्वयं जीव एव ।

आपस्तम्बः स इह कलयेत्सम्यगौपासनं यः

कष्टं शिष्टक्षितिकृति कलौ कार्यमृच्छन्ति विद्याः ॥

XV. ASRAMAVASIKA PARVA.

42. *Vidura absorbed into Yudhishtira in the forest.* This Parva is known as Asrama-vasika or retirement to the hermitage. The Pandavas are said to have reigned at Hastinapura for a period of fifteen years at the end of which, Dhritarashtra, Gandhari, Kunti, Vidura and Sanjaya, all left to the forest for tapas. After some time, the Pandavas visited the hermitage, where, Yudhishtira, having learned from Dhritarashtra that Vidura has removed

himself to a distant place for hard tapas, went lonely in quest of him. When Yudhishtira met Vidura engaged in his tapas, the latter looked at Yudhishtira keenly and by his *yogic process passed into the body of Yudhishtira*. The reason alleged for this curious and extraordinary incident is that both of them represent Dharma.

विदुरस्याश्रमे राजा स च प्रत्याह संज्ञया ।
 ततः सोऽनिमिषो भूत्वा राजानं तमुदैक्षत ।
 संयोज्य विदुरस्तस्मिन् दृष्टिं दृष्ट्वा सङ्गहितः ।
 विवेश विदुरो धीमान् गात्रैर्गात्राणि चैव ह ।
 प्राणान् प्राणेषु च दधदिन्द्रियाणीन्द्रियेषु च ।
 स योगबलमास्थाय विवेश नृपतेस्तनुम् ॥
 येन योगबलाज्जातः कुरुराजो युधिष्ठिरः ।
 धर्म इत्येष नृपते प्राज्ञेनामितबुद्धिना ।
 यथा वह्निर्यथा वायु यथापः पृथिवी यथा ।
 यथाकाशं तथा धर्म इह चामुत्र च स्थितः ।
 सर्वगश्चैव राजेन्द्र सर्वं व्याप्य चराचरम् ।
 दृश्यते देवदेवैः स सिद्धैर्निर्मुक्तकन्मषैः ।
 यो हि धर्मः स विदुरो विदुरो यः स पाण्डवः ॥

Proceeding in the direction pointed out, Yudhishtira came to the hermitage of Vidura. Vidura then keenly looked at him without a winking of his eyes, and by the strength of his yoga entered into the body of Yudhishtira, his eyes, limbs, senses and breaths entering into those of Yudhishtira respectively. Yudhishtira has originated from the yogic strength of Dharma who is ever in this and the higher worlds, always pervading everything like the five subtle elements, earth, water, fire, air and Akasa. This Dharma is seen only by the sinless and divine Sidhas, and is verily the Vidura who is the same as Yudhishtira."

The two Puranic characters Vidura and Yudhishtira are here plainly explained in the closing chapters of the

great Epic as representing *Dharma whose history is yoga*. No plainer explanation in human language, in a sacred text like the one under reference, is possible or necessary for the correct understanding of the subject. There are no inner or outer meanings for the passage quoted. It has but one unambiguous interpretation which is diametrically opposed to the current ignorant one that has unfortunately caused all the existing confusion and caricatured the scientific subject into a fable, a myth and even a human history. Nothing could be more unreasonably and injuriously mistaken in the useful affairs of man.

The difference as depicted in the story, between these two characters, both representing Dharma may be noticed in the functions assigned to them. Vidura as an elder member of the family, is entrusted with the work of instruction to both the rival parties and denotes the *passive* side of Dharma. Yudhishtira, or *brave in battle*, as the name signifies, represents the *active* part in the accomplishment of Dharma. Vidura's ending his life by entering into the body of Yudhishtira is no part of history which would be relished by the modern critic. It must be in his opinion, an unnecessary exaggeration and certainly a later addition, which spoils the beauty and correctness of the history of the Mahabharata war. He has his external and internal evidence to establish his criticism. But unfortunately, this whole Parva small as it is, is replete with much more marvellous incidents, which could not but be condemned as poetical fancies and worthless interpolations. If these incidents are however eliminated, there is hardly anything left in the Parva, not even space for effecting an interpolation.

43. *The reappearance of all the warriors who died in the battle of Kurukshetra.* Finding Dhritarashtra greatly aggrieved at the destruction of all his sons in the

battle, even at the wag end of his life, Vyasa wished to consol him by showing him all the warriors who died. as occupying their due and respective positions in the heaven. At the call of Vyasa, they are said to have come out of the waters of the Ganga and appeared before the Pandavas, Dhritarashtra and others.

ततो व्यासो महातेजाः पुण्यं भागीरथीजलम् ।
 अवतीर्या जुहावाथ सर्वाल्लोकान्महामुनिः ।
 पाण्डवानां च ये योधाः कौरवाणां च सर्वशः ।
 राजानश्च महाभागा नानादेश निवासिनः ।
 प्रतीक्ष्य तस्थुस्ते सर्वे तेषामागमनं प्रति ।
 ततः सुतुमुलः शब्दो जलान्ते जनमेजय ।
 प्रादुरासीद्यथायोगं कुरुपाण्डवसेनयोः ।
 ततस्ते पार्थिवाः सर्वे भीष्मद्रोणपुरोगमाः ।
 ससैन्याः सलिलान् तस्मात्समुत्तस्थुः सहस्रशः ।
 विराटद्रुपदौ चैव सह पुत्रौ ससैनिकौ ।
 कर्णदुर्योधनौ चैव शकुनिश्च महारथः ।
 एते चान्ये च बहवो बहुत्वाद्येन कीर्तिताः ।
 सर्वे भासुरदेहास्ते समुत्तस्थुर्जलान्ततः ।
 यस्य वीरस्य यो वेषो यो ध्वजो यच्च वाहनम् ।
 यद्धर्मं यत्प्रहरणं तेन तेन स दृश्यते ।
 निर्वैरा निरहङ्कारा विगतक्रोधमत्सराः ।
 गन्धर्वैरुपगीयन्तः स्तूयमानाश्च वन्दिभिः ॥
 धृतराष्ट्रस्य च तदा दिव्यं चक्षुर्नराधिप ।
 मुनिः सत्यवतीपुत्रः प्रीतः प्रादात्तपोबलात् ।
 दिव्यज्ञानबलोपेता गान्धारी च यशस्विनी ।
 ददर्श पुत्रान् तान् सर्वान्ये चान्येपि मृधे हताः ।
 तद्भुतमचिन्त्यं च सुमहद्भोमहर्षणम् ।
 विस्मितः सजनः सर्वो ददर्शानिमिषेक्षणः ।
 धृतराष्ट्रस्तु तान् सर्वान् पश्यन् दिव्येन चक्षुषा ।

मुमुदे भरतश्रेष्ठ प्रसादात्तस्य वै मुनेः ।
 ततस्ते पुरुषश्रेष्ठाः समाजमुः परस्परम् ।
 असौहृदं परित्यज्य सौहृदे पर्यवस्थिताः ।
 समागतास्ताः पितृभिर्भ्रातृभिः पतिभिः सुतैः ।
 मुदं परमिकां प्राप्य नार्यो दुःखमथात्यजन् ।
 तां रात्रिमखिलामेवं विहृत्य प्रीतमानसाः ॥

“Vyasa going into the river Ganga at night called for all the warriors from the various Lokas. A great noise was heard in the middle of the waters ; then, Bhishma, Drona, Virata, Drupada and all the rest of the deceased warriors on either side, appeared before the Pandavas and others, in their known attire, known weapons, flags etc., out of the water, with brighter bodies and bereft of all enmities and jealousies. Dhritarashtra was then gifted with divine eyes by Vyasa. His wife Gandhari also saw all her sons. All of them mutually greeted each other and felt very happy the whole night. Sons and fathers, husbands and wives, all enjoyed each other's company.”

At Vyasa's command again, all the warriors returned to their respective Lokas by going into the waters of the Ganga. The females who were willing to accompany their deceased husbands, were asked by Vyasa to plunge in the river. They immediately changed their form and joined their husbands. The various Lokas attained by them are detailed below:—

देवलोकं गता ये च ये च ब्रह्मसदो गताः ।
 ये चापि वारुणं लोकं ये च गोलोकमाश्रिताः ।
 तथा वैवस्वतं लोकं ये च यक्षानुपागताः ।
 राक्षसांश्च पिशाचांश्च कुरूंश्चापि तथोत्तरान् ।
 विचित्राश्च गतीरन्ये ये प्राप्ताः कर्मभिर्नराः ।

सर्वे ते तद्वयोरूपवेषास्तत्र समभ्ययुः ।

एकां रात्रिं विहृत्यैवं ते वीरास्ताश्च योषितः ।

आमन्त्र्यान्योन्यमाश्लिष्य ततो जगमुर्यथागतम् ॥

“The warriors came from the Lokas belonging to the Devas, Bramha, Go, Varuna, Yema, Yeksha, Rakshasa, Pisacha and Uttara-kuru. They appeared exactly in their own form, age and attire. They stayed for a whole night during which they mutually met, conversed and took leave of each other and also embraced their own females. At last they returned in the same manner as they came.”

In spite of Dhritarashtra's great attachment to his sons he had the opportunity of seeing them only now as he was blind all along.

अदृष्ट्वा तु नृपः पुत्रान् दर्शनं प्रतिलब्धवान् ।

ऋषेः प्रसादात्पुत्राणां स्वरूपाणां कुरुद्वह ॥

44. *The reappearance of Parikshit at the Sarpa-sacrifice.* The original Maha-bharata by Vyasa is, as we have seen from the very beginning, described as narrated by Vysampayana to Janamejaya at the Sarpa-sacrifice. At this stage of the story, Janamejaya told Vysampayana that he could believe these wonderful incidents, if his deceased father Parikshit would appear before him by the grace of Vyasa seated close by. When Janamejaya thus expressed his desire, Parikshit actually appeared before him at the command of Vyasa.

इत्युक्तवचनैः तस्मिन्नृपे व्यासः प्रतापवान् ।

प्रसादमकरोद्धीमानानयच्च परिक्षितम् ।

ततस्तद्रूपवयसमागतं नृपतिं दिवः ।

श्रीमन्तं पितरं राजा ददर्श स परिक्षितम् ।

शमीकश्च महाद्भानं पुत्रं तं चास्य शृङ्गिणम् ।

अमात्या ये च निहता राज्ञस्तांश्च ददर्श ह ।

ततः सोबभृथे राजा मुदितो जनमेजयः ।
 पितरं स्नापयामास स्वयं सखो च पार्थिवः ।
 परिक्षिदपि तत्रैव बभूव स तिरोहितः ॥

" Parikshit was seen by Janamejaya in a glorious state along with Rishi Samika and his son Sringi, and the deceased ministers. Janamejaya highly pleased, bathed his father at the end of the Sarpa-sacrifice and bathed himself. Parikshit then disappeared at that very spot,"

We are almost approaching to the close of the Mahabharata here. There are several important points to be noticed in this connection, before we proceed further. The marvellous incidents narrated here are of course likely to be interpreted in the usual fashion.

Let the modern interpreter, if he would, now take note of the following observations regarding the passages quoted above and see if he could still maintain his present policy of interpretation, either in behalf of the texts or at least in behalf of his personal prestige.

(a) The first and foremost point to be ascertained here is the significance of Vyasa himself. Both by the critic and the Pandit he is admitted to be the author of the Mahabharata. The text clearly states throughout that the Mahabharata of Vyasa was narrated by Vysampayana to Janamejaya at the Sarpa-sacrifice in the presence of Vyasa and under his instructions, and that the same was afterwards narrated to the Sownakas in the Nimisa forest by Souti. The text as it is with us at present, appears in the last form, namely as Souti's narration to the Sownakas, and specifies at every necessary stage, the facts of Vysampayana's narration to Janamejaya and of Vyasa's original composition. Besides these curious confusions about the composition itself we have noticed in the Adi-Parva that the whole text is

supposed to consist of sixty hundred thousand slokas of which one hundred thousand alone are now possessed by human beings. Thirty hundred thousands are in the Deva-loka, fifteen hundred thousands in the Pitri-loka and fourteen hundred thousands in the Rakshasa and Yeksha-lokas.

षष्टि शतसहस्राणि चकारान्यां संहिताम् ।

त्रिंशच्छतसहस्रं च देवलोके प्रतिष्ठितम् ।

पित्र्ये पञ्चदश प्रोक्तं रक्षोयक्षे चतुर्दश ।

एकं शतसहस्रन्तु मानुषेषु प्रतिष्ठितम् ॥

Besides these curious facts, Vyasa is mentioned as virtually the author of all the religious texts owned by the Hindus, including the Vedas, Vedangas, Upanishads, Itihasas and Puranas. In the beginning of every Dwapara-yuga, Vishnu incarnated as Vyasa, is said to compose all these texts anew.

द्वापरे द्वपरे विष्णुर्व्यासरूपेण सर्वदा ।

वेदमेकं स बहुधा कुरुते हितकाम्यया ।

स्त्रीशूद्रद्विजबन्धूनां न वेदश्रवणं मतम् ।

तेषामेव हितार्थाय पुराणानि कृतानि च ॥

No historian of any known nation or country, can in this manner, ever lay claims to the authorship of all the religious literature possessed by that nation. Nor is there any possibility of believing in the recurring appearance of the same author at different and distant periods of time, to perform exactly the same work specified. Except ignoring all these statements, like the modern critic, as extremely superstitious and irrelevant, has the Pandit any reasonable explanation to offer for the purpose of establishing the truth and value of any of the facts mentioned here? He is at no variance with the critic in such matters, but having entirely yielded, would still pretend to argue to the contrary, just like one who has a screw loose in his intellect.

(b) The next point to be noticed here, is regarding the functions assigned to Vyasa as a character in the *Mahabharata* itself. He is the father of Dhritarashtra, Pandu and Vidura, and virtually the grand father of all the Kurus and Pandavas who fought against each other in the great battle at Kuru-kshetra. He makes his appearance constantly on both sides and acts the part of an authoritative preceptor and of a venerable Rishi, and figures throughout like a Sutra-Dhar of the Great Drama or the *Mahabharata*. This is certainly an uncommon fact in the personal history of any great historian. That a history should deal so much with its own author, looks highly suspicious to an ordinary eye. The critic would probably annul the fact altogether and the Pandit would simply keep reiterating the same. Those who stand anxiously between them, are in the circumstances of the case, likely to be crammed and confused by the unhealthy attacks on either side. Nevertheless, it is exactly the position unavoidably held at present, and it is highly desirable to escape from this danger as early as possible.

(c) Vyasa orders the appearance of the warriors who died in the battle-field of Kuru-kshetra and shows them to Dhritarashtra and the Pandavas. Again, long after the reign of the Pandavas and that of Parikshit, he arranges the appearance of Parikshit at the Sarpa-sacrifice and presents him to his son Jenamejaya. This very Vyasa is recognised as the historian of the *Mahabharata* war which probably ends with the death of the Pandavas. The Pandit's explanations to reconcile these facts have still to be awaited. The critic of course can conveniently condemn everything wholesale and make his position safe; only he forgets that if the whole text is condemned in this fashion, his status as a critic of the text vanishes at the same time. The indigenous

Pandit however can ill afford to take to this course with impunity, as he is bound to satisfy his own country-men with some explanation at least to maintain his status. We may now safely conclude that neither the critic nor the Pandit is expected to enlighten us on the above points, at any near future, although the serious doubts here created about the relevancy of the facts narrated, naturally strike us as demanding some reasonable explanations. Keeping ourselves away at a safe and respectable distance from both the Pandit and the critic for the present, let us try our chance to see if any reasonable and useful informations are available from the passages quoted above. We have repeatedly found that the Maha-bharata or the Great Drama is one that is meant to be acted out by every human being who cares to come out victorious in the battle of life. The real title of the text itself is Jaya or Victory.

जयो नामेतिहासोयं श्रोतव्यो जयमिच्छता ॥

The Lokas attained by the warriors who died in the battle of Kurukshetra are definitely stated as Deva-loka Varuna-loka etc. Uttara-kuru is also mentioned as one of them and the Pandit is often observed as trying to identify the same with some place beyond the Himalayas.

कुंश्वापितथोत्तरान्

If he would similarly identify the Deva-loka, Varuna-loka and Yema-loka, as he consistently ought to, all hopes of further dealing with him on the subject are at an end. Again the deceased warriors are said to have come out of the waters of the Ganga in their respective weapons, attire and age.

सर्वे भासुरदेहास्ते समुत्तस्थुर्जलात्ततः ।

यस्य वीरस्य यो वेषो यो ध्वजो यच्च वाहनम् ।

यद्धर्मं यत्प्रहरणं तेन तेन सदृश्यते ॥

45. *The Puranic significance of Vyasa.* It is clear that the warriors here alluded to, retain their distinct character even after their deaths in the battle, but only become brighter in appearance. They thus represent certain *permanent* factors in the cosmology of man requiring only to be purified by hard fighting. As the products virtually of Vyasa, both the parties that fought against each other must refer to certain important principles in spite of their mutually opposed tendencies. The objectionable portions of their characteristics being destroyed by the fight mentioned, they get purified and become mutually attached.

निर्वैरा निरहङ्कारा विगतक्रोधमत्सराः ।

The various Lokas said to be occupied by these warriors after their death in the battle, point to the different stages of development attained by Karma-yoga or Māha-bharata worked out by Vyasa or the analyser of the Vedas. The gist of the whole plot in the composition is, that the Vedas should be first analysed, shifted and divided into various Sakhas or branches so as to suit the working details of every stage of Yoga whose different processes are described in the Puranas and Itihasas. This general formula gives the clues to the significance of Vyasa, his dividing the Vedas, his making the Puranas and Itihasas and of his taking active part throughout the performance of the Māha-bharata. Everyone wishing to practise the Karma-yoga has to perform *himself* the various parts said to be played by the numerous characters in the text, all of whom are stationed within oneself. Each character will play his part at the specified times and places, when the yoga is practised in the prescribed method. Some of the characters will appear as friendly and others as inimical, and after the necessary fight with the latter with the help of the former, they also get purified and turn out friendly. All these characters appear and

disappear at their appointed times in strict accordance with the rules of practice. The detail explanation of each character must be left to better scholars and experts in the field of Yoga. Suffice it here to understand that the real subject dealt with in the text is a scientific one deserving more serious attention than what is now being paid to, with the mistaken impression of its being an old story of some human beings fighting for kingdoms and riches. The story likewise should be recognised as a *permanent* one seriously affecting the destinies of every human being in all countries and among all nationalities. It is the history of no past event or events, but a history of the human being who would practise the *Karma-Yoga* as guided by Vyasa, that is, by a clear analysis of the Vedas and in accordance with the Puranas and Itihasas, below only to the standard of the Ramayana whose authorship alone is attributed to a different Rishi named Vanmiki.

46. *Dhritarashtra, Gandhari and Kunti destroyed by wild fire.* Dhritarashtra is said to have stayed with the Pandavas at Hastinapura for a period of fifteen years after the battle. After his retirement to the forest with Gandhari and Kunti he continued performing tapas there for three years, at the end of which period, himself, his wife and Kunti are said to have been destroyed by wild fire on the banks of Ganga. Sanjaya who accompanied them escaped from the fire and went away to the Himavat.

सन्निरुध्येन्द्रियमाममासीत् काष्ठोपमस्तदा ।

गान्धारी च महाभागा जननी च पृथा तव ।

दावाग्निना समायुक्ते स च राजा पिब्रा तव ।

सञ्जयस्तु महाप्राज्ञ स्तस्माद्वावादमुच्यत ।

प्रययौ सञ्जयो धीमान् हिमवन्तं महीधरम् ॥

Thus on the whole Dhritarashtra, Gandhari and Kunti lived for eithteen years after the battle.

एवं वर्षाण्यतीतानि धृतराष्ट्रस्य धीमतः ।

वनवासे तथा त्रीणि नगरे दशपञ्च च ॥

It will be found in the subsequent chapters that the Pandavas reigned for a period of thirty-six years, that is for eighteen years more after the death of Dhritarashtra. The numbers 18 and 36 are particularly significant as representing the Tatwas explained in the previous chapters of this essay. It would be a profitless undertaking on the part of the critic to question these facts as the numbers noticed here are unfortunately too specific and clear for his unnecessary attacks. He would certainly benefit himself, if he would take note of the interpretation here furnished in accordance with the Puranic formulas hitherto enunciated, and utilize the same for his further enquiries in a similar direction. If on the other hand he insists upon mere condemnation without evidence or reason, he could only hope to meet with numberless passages of a similar kind and keep on criticising till the end of time. He must remember that any criticisms by Western methods upon Eastern subjects, in order to prove useful, should necessarily conform to the established rules and particular conditions, connected with the subjects themselves.

दक्षिणां ककुभं पश्यन् कः प्राप्नोत्युत्तरां दिशम् ॥

XVI. MUSALA PARVA.

47. *Destruction of the Yadavas.* This Parva is known as Musala or pestle, alluding to the destruction, by an iron pestle of the whole family of the Yadavas, an

important branch of the Lunar dynasty to which Sri-Krishna belonged. Samba one of the numerous sons of Sri-Krishna was attired like a pregnant woman and the Rishis who visited Dwaraka were asked by the Vrishnis to predict the nature of the would-be issue. The Rishis highly enraged at this impertinent query cursed them thus.

प्रत्यब्रुवंस्तान्मुनयो यत्तच्छृणु नराधिप ।
 वृष्ण्यन्धकविनाशाय मुसलं घोरमायसम् ।
 वासुदेवस्य दायादः साम्बोयं जनयिष्यति ।
 येन यूयं सुदुर्वृत्ता नृशंसा जातमन्यवः ।
 उछेतारः कुलं कृत्स्नमृते रामजनार्दनौ ।
 समुद्रं यास्यति श्रीमांस्त्यक्त्वा देहं हलायुधः ।
 जरः कृष्णं महाद्भानं शयानं भुवि भेत्स्यति ॥

“Samba will deliver an iron pestle, by which all of you wicked people will be destroyed. Your whole family excluding Bela-Rama and Sri-Krishna will share the same fate. Bela-Rama will retire to the ocean and Sri-Krishna will meet death with a hunter's shot.”

This incident took place thirty-six years after the battle of Kuru-Kshetra.

षट्त्रिंशेऽथ ततो वर्षे वृष्णीनामनयो महान् ।
 अन्योन्यं मुसलैस्ते तु निजघ्नुः कालचोदिताः ।
 मौसले वृष्णिवीराणां विनाशो ब्रह्मशापजः ।
 बभूव वीरान्तकरः प्रभासे रोमहर्षणः ।
 हतं पञ्चशतं तेषां सहस्रं बाहुशालिनाम् ।
 निधनं समनुप्राप्तं समासायेतरेतरम् ।
 तृणं च मुसलीभूतमपि तत्र व्यहरयत ।
 ब्रह्मदण्डकृतं सर्वमिति तद्विद्धि पार्थिव ॥

The Vrishnis went to Prabhasom and drank of intoxicating liquors. In their delirious state they attacked each

other. Even the grass there became pestles in their hands owing to the curse. Five hundred thousands of them perished in the terrible fight.

48. *The deaths of Bela-Rama, Sri-Krishna, Vasudeva and others; the submersion of Dwaraka and the loss of Krishna's 16000 wives by kidnapping. The departure of Bela-Rama and Sri-Krishna is described as follows:—*

अथापश्ययोगयुक्तस्य तस्य नागं मुखात्रिस्सरन्तं महान्तम् ।
 श्वेतं ययौ सततः प्रेक्षमाणो महार्णवो येन महानुभावः ।
 सन्दृश्यन्तं सागरान्तं विशन्तं सम्यक् तदा सागरः प्रत्यगृह्णात् ।
 स्वयं राजा वरुणश्चापि राजन् प्रत्युद्गम्य स्वागतेनाभ्यनन्दन् ।
 तेऽपूजयंश्चार्घ्यपादाकियाभिः सङ्कर्षणं भूधरं शुद्धबुद्धिम् ॥
 ततो गते भ्रातरि वासुदेवो-जानन् सर्वा गतयो दिव्यदृष्टिः ।
 सन्धिनत्यन्नन्धक वृष्णिनाशं कुरुक्षयं चैव महानुभावः ।
 मेन ततः संक्रमणस्य कालं ततश्चकारेन्द्रिय सन्निरोधम् ।
 स सन्निरुद्धेन्द्रिय वाङ्मनास्तु शिश्ये महायोगमुपेत्य कृष्णः ।
 जरोऽविद्धयत्पादतले त्वरावां स्तञ्चाभितस्तज्जिघृक्षु जंगम ।
 ततो राजन् भगवानुग्रतेजा नारायणः प्रभवश्चाव्ययश्च ।
 योगाचार्यो रोदसी व्याप्य लक्ष्म्या स्थानं प्राप स्वं महाघ्नाऽप्रमेयम् ॥

“ Belarama was found engaged in his Yoga. From his face a white Naga or serpent extending to the ocean proceeded, and was received by the ocean. Belarama, the supporter of the earth and *pure intellect* called also Sankarshana, was welcomed by Varuna and worshipped by him. Belarama having thus departed, Sri-Krishna considering the complete destruction of the Kurus and the Vrishnis, settled within himself that it was time for him too to depart. He took to Maha-yoga by controlling his senses, when a hunter hit him on his foot. Then the Lord and preceptor of Yoga proceeded to his own region of unlimited glory.”

In the meantime Arjuna went to Dwaraka and learned from Krishna's father the destruction of the Vrishnis and also the instructions of Krishna for him to remove the females in the family as well as the people of Dwaraka to Hastinapura, as the town would soon be washed by the sea. All of them thus left Dwaraka and Vusudeva soon departed his life and his four wives died with him. Arjuna performed the cremation ceremonies of all the five as well as of Belarama and Sri-Krishna. After the seventh day when he was proceeding with the sixteen thousand wives of Sri-Krishna and the rest of the people, Dwaraka was submerged. When they reached Panchanada, the Mlechas called Abhiras waylaid them and carried away all the females. Arjuna was powerless to attack them as he found himself unable to use his bow and arrows. After his return to Hastinapura and after meeting Yudhishtira, Vajra the grandson of Sri-Krishna was enthroned at Indraprestha.

इन्द्रप्रस्थे ददौ राज्यं वज्राय परवीरहा ॥

Rukmini and a few more of Krishna's wives destroyed themselves in the fire. Others took to the forest for tapas.

Thus ends the story in the Parva. Arjuna being entirely surprised at his inability to save the females of Krishna from the hands of the Abhiras enquired of Vyasa for its reason. Vyasa replied thus.

देवांशा देवभूतेन सम्भूतास्ते गतास्सह ।

धर्मव्यवस्थारक्षार्थं देवेन समुपेक्षिताः ।

क्रियश्च ताः पुरा शप्ताः प्रभासे कुपितेन वै ।

अष्टावक्रेण मुनिना तदर्थं त्वद्वलक्ष्यम् ।

कालो गन्तुं गतिं मुख्यां भवतामपि भारत ॥

"They are divine beings, divinely born and they returned in the same manner. For the purpose of establishing Dharma, they were not further taken care of, by the

Lord. At Prabhasa, these females were thus cursed by Ashtavakra the muni. It is now time for you too to quit this for the higher regions."

49. *The Puranic import of the above incidents.*

In the above narrations several important facts demand careful examination and reasonable explanation. There are two co-ordinate events detailed in the Maha-bharata by this time, the one being the destruction of the Kurus in the battle of Kurukshetra and the other, the complete annihilation of the Yadavas by mutual quarrel at Prabhasa. The Kurus and the Yadavas are clearly mentioned in the text as two important branches of the Lunar Dynasty. We have also often noticed the significance of these two terms as distinctly defined in the religious literature. कुर्वन्ति कर्माणीति कुरवः ॥

यदवः । यमुउपरमे । यम्यते नियम्यते अचार्येण अपथवृत्ताः ॥

The doing of acts refers to the Kurus and the restraining from evil paths refers to the Yadavas. The one alludes to the fighting required to control the senses, namely Yema and the other to Niyema so repeatedly and so clearly defined in almost every text on the subject of Yoga. After these processes are successfully undergone, we have to relinquish them and proceed further on. Vide तेजोविन्दूपनिषत् ॥

सोमरूपकला सूक्ष्मा विष्णोस्तत्परमं पदम् ।

निश्चलं निर्विकल्पं च निराकारं निराश्रयम् ।

उपाधिरहितं स्थानं वाङ्मनोतीतगोचरम् ।

स्वभावं भावसंग्राह्यमसङ्घातं पदाच्युतम् ।

सर्वं ब्रह्मेति वै ज्ञानादिन्द्रियग्रामसंयमः ।

यमोयमिति सम्प्रोक्तोऽभ्यसनीयो मुहुर्मुहुः ।

सजातीयप्रवाहश्च विजातीयतिरस्कृतिः ।

नियमो हि परानन्दो नियमात् क्रियतेबुधैः ॥

"The subtle Kala of Soma is the Paramon region of Vishnu. It is the eternal, formless and inconceivable

Swabhava, known only by the highest form of meditation. *Yema* denotes the process of controlling the senses by the knowledge that Bramhan is everything. *Niyama* denotes the practice of meditation of the glories of Bramhan, eliminating everything alien to it."

The Soma-Kala is the purest state of mind aimed at by both the above processes namely, *Yema* and *Niyama*. The natural origin of the Kurus and Yadavas from the Soma Vamsa is now as clear as it could be. The definitions furnished are sufficiently plain and reasonable so as to be easily understood.

Prabhasa at the mouth of the Saraswathy river in the Western ocean is specified as the exact spot where all the Vrishnis are said to have fought among themselves and perished, and also as the place at which Ashtavakra cursed the wives of Sri-Krishna. Its geography has been already noticed in connection with Belarama's pilgrimage just before the battle of Kurukshetra. The name of this place has also been found to have originated from the fact of Soma's or Moon's getting cured of his consumption and becoming bright again by his bath in that Thirta. We have also noticed in detail the extreme absurdity of the modern identification of Saraswathy, which in spite of its non-existence, is known to all as never emptying itself in the western ocean. It is however this very spot named Prabhasa that is here specified as the place at which the above events have occurred. Can we ever hope to be favoured with a reasonable explanation on this point from either the critic or the Pandit before we are compelled to listen to their destructive elucidations of the subject altogether? The geography of this Prabhasa is not earthly but Yogic, and the venerable sages who understand the subject clearly, have exactly described the site, as they have treated every thing else correctly in

the text. With a ridiculously mistaken idea of a geography of this kind, what is the useful information to be expected from the prevailing interpretations ? Should by chance any geographical description appear to tally, nothing further would be available to give a reasonable meaning, when the current methods of interpretation are followed. But too often we come across geographical riddles themselves which at present no one is able to solve. It is a serious question here to be settled once for all, whether the ancient Rishis of India did not know general geography or even the geography of their own country. Granting that they were ignorant of this subject what value could be attached to their treatment of history ? Is Indian geography after all such a difficult subject to master ? The modern criticisms brought against these sacred texts, are surely too silly to prove anything derogatory to the extraordinary powers and high intellectual development of their venerable authors. Every geographical detail furnished in the religious literature has its serious and suitable meaning and application which could be consistently carried through without the least trouble or friction. The Saraswathy river in question, is certainly the Sushumna Nadi of the Yoga philosophy, and its discharge at Prabhasa in the western ocean alludes clearly to the Muladhar at the lower end of the spinal column known as the western region. The Rishi named Ashtavakra or eight times twisted, refers to the Kundalini supporting the eight prakrities. अष्टप्रकृतिरूपासा ॥ It would be unnecessary digression to go more into the details of the subject. Let us only be clearly convinced that the Pandit and the critic are entirely wrong in their interpretations and criticisms. No doubt they have become too powerful by our own negligence, and too much used to their mistaken ways to admit of immediate improvement. We are thus forced to live

amidst them for sometime longer, but could easily guard against their mistakes, with a little precaution.

विज्ञाय सेवितश्चोरः मैत्रीमेति न चोरताम् ॥

The deaths of Sri-Krishna, Belarama, Vusudeva and his four wives, narrated in this Parva, as well as the robbing of the sixteen thousand wives of Sri-Krishna by the Abhiras at Panchanada require an explanation. That Krishna's father Vusudeva had but four wives, might be remarked as a matter of chance, but Vusudeva has been already noticed as representing Nigama or Sruti in general and the four Vedas are naturally described as his four wives.

यो नन्दः परमानन्दो यशोदा मौक्तिगोहिनी ।

देवकी ब्रह्मपुत्रा सा या वेदैरुपगीयते ।

निगमो वसुदेवो यो वेदार्थः कृष्णरामयोः ॥

In the above quotation, Belarama and Sri-Krishna are clearly explained as alluding to the contents of the Vedas. वेदार्थः कृष्णरामयोः ॥ Similarly, the sixteen thousand one hundred and eight wives of Sri-Krishna are plainly stated as referring to the various Upanishads.

अष्टावष्टसहस्रे द्वे शताधिक्या स्त्रियस्तदा ।

ऋचोपनिषदस्ता वै ब्रह्मरूपा ऋचस्त्रियः ॥

What is the loop-hole the critic is going to find out here to thrust his usual weapon through? The Krishna-Upanishad from which the above passages are quoted perhaps tried to explain philosophically these historical incidents. Could the critic with his established theories, consistently put forth this argument? The Puranic period he has discovered, comes long after the Upanishadic one; and the anachronism clearly evident in his criticism, he is not perhaps going to care for. Or, is he going to condemn the whole of the Upanishad as a later interpolation? In either

case, he stands too high for human approach. Let us now ask the Pandit how he is disposed to clear our doubts. First of all, he has no doubts of any kind in such matters. The Upanishads and Puranas and even ordinary literature can very well incarnate as men and women. He is personally acquainted with several women in his own village, who, he knows, are incarnations of Panchatantra, Reghuvamsa, Magha and Amara-Kosa. Such is the simplicity of his belief. The critic and the Pandit thus represent two mistaken extremes, under whose clutches, the sacred texts are now suffering. Even as a human story, is not the absurdity of affirming that sixteen thousands of wives were kept by a single person self-evident? Does the Pandit think that the Rishis made an arithmetical mistake in the actual figure? How many thousands would then be reasonable in his opinion? Then again this large number of Krishna's wives is said to have been robbed away by the Abhiras at Panchanada.

Abhira means a cow-herd or a Gopa, and the Gopis here taken away naturally belong to the Gopas, the Go or cow having been already explained in connection with the Go-dana mentioned in the Anusasanika Parva. Panchanada means the meeting of five rivers or five oceans, and technically refers to some Adhara or plexus like Samanta-panchaka specified in the Yoga-Sastra. This is exactly the significance of the explanation given in the text in the words of Vyasa.

देवांशा देवभूतेन सम्भूतास्ते गतास्सह ।

धर्मव्यवस्था रक्षार्थं देवेन समुपेक्षिताः ॥

The most important incidents here, namely the departure of Belarama and Sri-Krishna have their own technical significance in this manner. But it must be confessed here that it is not as easy to furnish the proper interpretation

touched upon in the previous pages of this essay while noticing the significance of Manwantaras. Professor Macdonell notices this subject however, in his History of Sanskrit Literature, as an uninteresting and unintelligible one to the Western scholars. He refers to it as the Mimamsa dogma of the eternity of sound, *Āsphuta*, or the imperceptible and eternal element inherent in every word as the vehicle of its sense. The working of the four bases of life above noticed namely, *Viśva*, *Tyjaśa*; *Pragna* and *Turiya*, in their pure state, is described as their history in the religious literature. They do not represent the Rajahs of any country in India as it is now misunderstood, nor do the Upanishads take the form of any females of the cow-herd class. The Upanishads as the term denotes, are so much attached to the Lord as a good woman to her beloved husband. This is a simple idea introduced in the literature for the purpose of explaining the subject to the common people and it has been absurdly misinterpreted and miserably criticised. It will be clearly evident from the descriptions given in the Puranas and Itihasas how the philosophical ideas contained in the Upanishads, are so reasonably and so plainly explained therein. Such explanations of a text can never become independent and original histories of extraneous incidents. The Puranas and Itihasas are only the commentaries of the Vedas and not *separate* texts.

इतिहासपुराणाभ्यां वेदं समुपबृक्षयेत् ॥

The following quotation from the Padma-Purana explains the point in question. Krishna, Śankarashana, Predyumna and Anirudha are explained in the clearest terms.

एतत्सर्वं जगद्भासं मया त्वव्यक्तमूर्तिना ।
अतो मां मुनयः प्राहुर्विष्णुं विष्णुपरायणाः ।

वसन्ति यत्र भूतानि वसत्येषु च यो विभुः ।
 स वासुदेवो विज्ञेयो विद्वाद्भिरहमादरात् ।
 सङ्कर्षति प्रजाश्वान्ते ह्यव्यक्ताय यतो विभुः ।
 ततः सङ्कर्षणो नाम्ना विज्ञेयः शरणागतैः ।
 इक्षिते कामरूपोऽहं बहुस्यामिति काम्यया ।
 प्रद्युम्नोऽहं बुधैस्तस्मात् विज्ञेयोऽस्मि सुतार्थिभिः ।
 अत्र लोके विनावेशौ सर्वेशौ हरकेशवौ ।
 निरुद्धोऽहं योगबलान्न केनातोऽनिरुद्धवत् ॥

“ The whole universe is filled with my Avyakta form and hence I am known as *Vishnu*. Everything lives in me and I live in everything; I am therefore *Vasu-deva*. Everything is dragged by me to Avyakta at the end, I am therefore called *Sankarshana*. When I desire to create, I am named *Predyumna*. Excluding Vishnu and Siva, none can obstruct Me on account of My Yoga, I am therefore called *Anirudha*. ”

How does the Purana now differ from the Upanishad? The commentary of a philosophical text is no independent or original work, much less a separate historical treatise. What has archæology and geology to do with philosophical texts and their commentaries? Will the Pandit and critic open their eyes now at least? The description of the departure of Belarama quoted above from the Parva under reference contained some curious facts. A *white huge serpent* is said to have proceeded from his face and passed into the ocean and Varuna welcomed him at last.

नागं मुखाग्निस्सरन्तं महान्तं श्वेतं ययौ सततः प्रेक्षमाणो ।
 महार्णवो येन महानुभावः स्वयं राजा वरुणश्चापि राजन् ।
 प्रत्युद्गम्य स्वागतेनाभ्यनन्दन् सङ्कर्षणं भूधरं शुद्धबुद्धिम् ॥

What is this historical incident according to the views of the Pandit and critic except some meaningless trash?

Have they ever counted the number of similar passages in the text which they would have to condemn in this manner ? There is no doubt that they would invariably have to meet with such unpleasant and irksome passages in every page of the text poking their eyes at every step and yet they would not open and use their eyes. Their whole work till now has been in the dark and they have completely failed in the game. There is the Kurma-purana furnishing the clue to the incident in question by explaining the significance of Ananta, Sesha or Belarama.

पाताळानामधश्चास्ते शेषाख्या वैष्णवी तनुः ।
 कालामिरुद्रो योगात्मा नारासिंहोपि माधवः ।
 योऽनन्तः पठ्यते देवो नागरूपी जनार्दनः ।
 तदाधारमिदं सर्वं स कालाग्निं समाश्रितः ।
 तमाविश्य महायोगी कालस्तद्वदनोषितः ।
 विषज्वालामयश्चेशो जगत्संहरति स्वयम् ।
 तामसी शाम्भवी मूर्तिः कालो लोकप्रकालनः ॥

“Below the Patala regions is found Vishnu's body in the form of a serpent known by the names, Sesha, Kalagni-rudra, Yogatma, Narasimha, Madhava, and Ananta. The whole universe rests on him. Kala or Time, the tamasic form of Siva, lives in his mouth and destroys Jagat by its poisonous flame.”

Again Sri-Krishna quitted the earth after he was hurt by the arrow of a hunter. Does this incident contain anything to catch the attention of the Pandit or critic ? The very words of the text are as follows.

जरोऽविध्यत्पादतले त्वरावां स्तं चाभितस्तज्जिघृक्षुर्जगाम ॥

“Jara hit him on the foot and approached to catch him.”

Where is here the Pandit's piety and where is his reverence towards the Lord which he often pretends to possess, if he is bent upon establishing literally that the Lord died of an arrow-shot from a hunter ? He would probably console himself by treating it as an important instance of unavoidable fate. It is sometimes Puranically explained as the retaliation by Vali of the Ramayana. An enviable consolation indeed if it is literally understood. The critic is sure to step in now to take advantage of this fit opportunity. He cannot afford to let it go for nothing. He can conveniently establish here that Sri-Krishna was certainly an ordinary man and perhaps a bad man too. He is willing and even anxious to shower a torrent of abuses at this juncture, if possible, but he is restrained only by his fear of irritating the religious Hindus who still exist in the country in such large numbers. He is not however afraid of the Pandit who he knows will easily yield. Instead of consulting, for our humble purpose this wonderful Pandit or that dexterous critic, let us apply ourselves to the Upanishads and the Puranas, the original sources for religious instructions. The Upanishad we have already noticed defines Krishna thus.

अर्धमात्राद्यकः कृष्णो यस्मिन् विश्वं प्रतिष्ठितम् ॥

“ Krishna is comprehended by the half matra or tone in the mantra Om and Visvom is placed in him.”

Have the modern interpreters yet correctly understood the meaning of this half of a coplet? Certainly, no. Otherwise, they would not have conducted themselves in the manner they have done. Here Visvom clearly refers to Avyakrita or the original material cause of the universe which rests on Krishna, and the idea is represented by the half matra of Om. We have yet to seek for the import of Krishna's departure from the earth. As the Puranas and

Itihasas have been found to be commentaries of Upanishads the latter are no doubt the original texts. Doubtful passages in either may therefore be mutually consulted to arrive at correct interpretations. The following from Dhyana-bindu-Upanishad, speaks clearly on this point.

बीजाक्षरं परं बिन्दु नादं तस्योपरि स्थितम् ।
 सशब्दश्चाक्षरे क्षीणे निश्शब्दं परमं पदम् ।
 प्रणवो धनुश्शरो ह्याद्या ब्रह्म तल्लक्ष्यमुच्यते ।
 अप्रमत्तेन वेदव्यं शरवत्तन्मयो भवेत् ।
 निवर्तन्ते क्रियास्सर्वास्तस्मिन् दृष्टे परावरे ।
 अर्धमात्रा समायुक्तः प्रणवो मोक्षदायकः ।
 तैलधारामिवाच्छिन्नं दीर्घघण्डानिनादवत् ॥
 अवाच्यं प्रणवस्याग्रं यस्तं वेद स वेदवित् ॥

“ When the sound of Om ends and silence ensues, it is the highest stage. The Pranava is the bow, atma the arrow and Bramhan the aim. When the shooting is done well, the Bramhan is perceived and all actions cease. Pranava with the *half tone* leads to salvation. The vanishing end of Pranava's sound, resembling the long tone of a bell and continuous like the flow of oil, is inexpressible. He who knows it knows the Vedas.”

The shooting of the arrows is here clearly explained. The conception of Krishna as the Lord and supporter of Viswa continues until the half matra continues. The word Jara is literally interpreted as hunter, and as used in the text refers to the *waning* or gradual decreasing of the sound of Om. When the arrow is properly shot, after undergoing all the preliminary process of yogic practice, the half matra vanishes and silence ensues. The Bramhan is then perceived in which the conception of Krishna merges. The departure of Sri-Krishna the Lord of Yoga, from the earth to his own glorious region is thus distinctly explained.

योगाचार्यो रोदसी व्याप्य लक्ष्म्या ।

स्थानं प्राप स्वं महाद्याऽप्रमेयम् ॥

The significance of Musala or pestle may also be noticed here. The text says:

तृणञ्च मुसलीभूतमपि तत्र व्यदृश्यत ।

ब्रह्मदण्डकृतं सर्वमिति तद्विद्धि पार्थिव ॥

The Bramha-denda which represents the pestle here, is in Yogic language the *spinal column* containing the Sushumna and the plexus. When the necessary Yogic processes are practised, the Yadavas or the *good Vasanas*, resulting from the practice of Niyama, also vanish in course of time. Thus ends the description of the departure of the whole Yadava family of the Lunar dynasty. The pious Pandit may now take his rest without being bewildered at the necessity to answer unpleasant questions. He may put off his anxiety to invent reasons for the marvellous acts of Sri-Krishna, which he believes, to have been performed, within the bounds of Indian soil. Let him stop sobbing over the news of the death of Sri-Krishna, which he has gathered from the Musala-Parva. He is earnestly assured that Lord Krishna is not dead, as He is probably not yet born for the Pandit. The critic may likewise retire from his field of exercise, as he may also be assured that Sri-Krishna belonging to our religious literature, represents no human being yet born in India or would be born hereafter. He is the *Lord of Yoga* and no hero of human history. The history in the Yoga-Sastra is the history of the human being who would take to the practice of Yoga. Sri-Krishna incarnates for his use alone and departs from him when he advances to higher stages where the Lord's help as Krishna is not needed. From his valuable criticisms on historical matters

the critic may now safely tear off those relating to Hindu religious literature, as the subject he has touched belongs to a different technical school where he has not yet secured his admission. The practical result of his work, as it is at present, is only to obstruct even the rarest chance of obtaining correct informations on the subject.

अहह चण्डसमीरण दारुणं किमिदमाचरितं चरितं त्वया ।

यदिह चातकचञ्चुपुटोदरे पतति वारि तदेव निवारितम् ॥

* We have but one more important point to be noticed in this Parva. Dwaraka is said to have been run over by the sea, when led by Arjuna, and its residents proceeded to Hastinapura.

निर्याते तु जने तस्मिन् सागरो मकरालयः ।

द्वारकां रत्नसम्पूर्णां जलेनाह्लावयत्तदा ।

यद्यद्वि पुरुषव्याघ्रो भूमेस्तस्या व्यमुञ्चत ।

तत्तत्सम्लावयामास सलिलेन स सागरः ॥

“The waters of the sea followed the foot-steps of Arjuna and of the residents of Dwaraka, as they were leaving the town, until the whole of it was submerged.”

The archæology and geology of the B. C. period do not furnish definite informations on this point. From the description in the text however, Dwaraka appears to have been long submerged. If therefore any locality in India is at present identified as representing the same, it must be an entirely different one, or the original Dwarka must have reappeared in some century A. D. That Arjuna and the residents of Dwaraka should have known previously the exact time at which it would be washed by the sea and that the sea itself exactly kept pace with the march of the people as described in the text, look somewhat suspicious. But there is hardly any use in discussing this question in this geographical style

as we have already found that the residents of this town, namely the Yadavas do not represent material creations. Let us therefore turn the pages of our religious texts themselves and see whether we can conveniently obtain the proper geography of this Dwaraka consistent with the nature of its inhabitants. We have noticed the definition of Dwaraka in Chapter III of this essay while examining the significance of similar names as used in the religious literature. Vide page 249 Volume I.

चतुर्णामपि वर्गाणां यत्र द्वाराणि सर्वशः ।

अतो द्वारवतीत्युक्ता विद्वद्भिस्तत्त्ववेदिभिः ।

द्वारकावसिनः सर्वे नरा नार्यश्चतुर्भुजाः ॥

स्कान्दपुराणम् ॥

“The great and the wise define Dwaraka as a place provided with plenty of openings all round for Dharma, Artha, Kama, and Moksha. The residents of Dwaraka, both males and females possess four hands.”

This is not surely the Dwaraka of the critic or Pandit. It is the Dwaraka of those who know the tatwa or gist of the text. It refers here clearly to a purified heart within which alone Sri-Krishna and the Yadavas will reside. The Samudra or the sea that covered it over after the departure of Sri-Krishna has now to be ascertained. The following is the ordinary application of the term Samudra in the religious literature.

समुदनात् व्यापनात् समुद्रं बुद्धिलक्षणम् ॥

“On account of the property of pervading, occupying or covering, the term Samudra is used to denote Budhi or Reason.”

These definitions render the geography in question sufficiently clear. As long as Sri-Krishna and the Yadavas

reside in this locality, it remains as Dwaraka, but as soon as they quit it, it is covered by the sea. The pure and devotional heart, soon becomes a hot-bed of quarrels guided by mere reason. The sacred religious philosophy turns into profane atheistic Buddhism. This is the real import of the whole story. This Dwaraka is thus created and destroyed by Sri-Krishna and unless we procure his help, it is not only hopeless to reach Dwaraka, but also to live without being drowned in the sea. The Buddhism or the authority of mere reason which so brutally domineers at the present time, is the result of letting Sri-Krishna slip away from our hearts; and at the very moment he leaves us, the iron age known by the name of Kali commences its despotic rule.

यस्मिन् दिने हरिर्यातो दिवं सन्त्यज्य मेदिनीम् ।

तस्मिन्नेवावतीर्णाय कालकायो बली कलिः ॥

All the enlightened interpreters of the day may now take note of these facts and console themselves. The reclamation of Dwaraka and the removal of Kali are thus within the lawful privileges of every human being without distinctions of caste or creed, age or sex. One has only to exert his best to get hold of the Lord Sri-Krishna. The sea will then quickly recede and Kali will take to his heels. Dwaraka with its noble residents will also certainly begin to reappear in increased splendour.

कृष्ण त्वदीयपदपङ्कजपञ्जरान्ते अवैव मे विशतु मानसराजहंसः ।

प्राणप्रयाणसमये कफवातपित्तैः कण्ठावरोधनविधौ स्मरणं कुतस्ते ॥

We must now leave this *terrible* Musala Parva here and proceed to the next one. भौसलं पर्व दारुणम् ॥

XVII. MAHAPRESTHANIKA PARVA.

50. *The advent of Kali-Yuga and the final retirement of the Pandavas to the Mount Meru passing through the Red-sea and the sandy ocean. This Parva is known as the Maha-presthanika, the great march or advance of the Pandavas to Maha-Meru, after vesting the administration of the country in the hands of Parikshit under the regency of Yuyutsu, the son of Dhritarashtra by a Vysya woman.*

ततो युयुत्सुमानाय प्रव्रजन् धर्मकाम्यया ।
 राज्यं परिददौ सर्वं वैश्यापुत्रे युधिष्ठिरः ।
 अभिषिच्य स्वराज्ये च राजानं च परिक्षितम् ।
 दुःखार्तश्चाब्रवीद्राजा सुभद्रां पाण्डवाग्रजः ।
 एष पुत्रस्य पुत्रस्ते कुरुराजो भविष्यति ।
 यद्नां परिशेषश्च वज्रो राजा कृतश्च ह ।
 परिक्षिद्धास्तिनपुरे शक्रप्रस्थे च यादवः ।
 वज्रो राजा त्वया रक्ष्यो मा चाधर्मे मनः कृथाः ॥

“Yudhishtira entrusted the whole country to Yuyutsu and crowned Parikshit as the ruler. He then told Subhadra that her grand-son Parikshit was enthroned at Hastinapura and Vajra the surviving member of the Yadavas at Indraprastha, and that she should guard the latter too. She was also advised not to swerve from the path of Dharma.”

The advent of Kali at the time was discovered and pointed out by Sahadeva to his brothers by the occurrence of quarrels in the sales of landed property, on account of greed for money and the consequent loss of Dharma, which induced the Pandavas to quit Hastinapura at once.

वर्तमाने विवादे तु वास्तुविक्रयिणं प्रति ।
 धनेच्छा युगपत्प्राप्ता क्षेत्रतत्त्वामिभूयताम् ।
 प्राप्तं कलियुगं ज्ञात्वा सहदेवो हसन्निव ।
 राक्षस्तु कथयामास धर्मो नष्टस्तु सङ्करः ।
 श्रुत्वा तु दुर्मना राजा पर्याप्तं जीवनं मम ।
 इति स्म राजा कौरव्यो धर्मपुत्रो युधिष्ठिरः ।
 उत्सृज्याभरणान्यङ्गाज्जगृहे बल्कलान्युत ।
 समुत्सृज्याप्सु सर्वेऽग्नीन् प्रतस्थुर्नरपुङ्गवाः ।
 हर्षोऽभवच्च सर्वेषां भ्रातॄणां गमनं प्रति ।
 युधिष्ठिरमतं ज्ञात्वा वृष्णिक्षयमवेक्ष्य च ।
 भ्रातरः पञ्च कृष्णा च षष्ठी श्वाचैव सप्तमः ।
 आद्यना सप्तमो राजा निर्ययौ गजसाह्वयात् ॥

The five bothers, Panchali and a dog which followed them, passed through several places and reached the *red sea* where they met Fire or Agni of seven rays, who asked Arjuna to return his bow named Gandevas, as it was of no more use to him, as Krishna has returned his disc already. The bow and the arrows were then returned to Varuna, their original owner, by throwing them into the waters.

श्वाचैवानुययावेकः प्रस्थितान् पाण्डवान् वनम् ।
 क्रमेण ते ययुर्वीरा लौहित्यं सलिलार्णवम् ।
 अग्निं ते ददृशुस्तत्र स्थितं शैलमिवाग्रतः ।
 मार्गमावृत्य तिष्ठन्तं साक्षात्पुरुषविग्रहम् ।
 ततो देवः स सप्तार्चिः पाण्डवानिदमब्रवीत् ।
 अयं वः फल्गुनो भ्राता गाण्डीवं परमायुधम् ।
 परित्यज्य वने यातु नानेनार्थोऽस्ति कश्चन ।
 चक्ररत्नं तु यत् कृष्णे स्थितमासीन्महाद्यनि ।
 गतं तच्च पुनर्हस्ते कालेनैष्यति तस्य ह ।
 वरुणादाहृतं पूर्वं मयैतत्पार्थकारणात् ।
 गाण्डीवं धनुषां श्रेष्ठं वरुणायैव दीयताम् ।

ततस्ते भ्रातरः सर्वे धनञ्जयमचोदयन् ।
स जले प्राक्षिपच्चैतत्तथाऽक्षय्ये महेषुधी ॥

Then they passed on making a circuit round the earth to the northern regions, crossed the Himavat and found a great desert of sand. Then they saw the Great Meru, and further proceeding, Panchali fell, then the four brothers fell one after another. Yudhishtira remained alone with his dog. Indra soon appeared and induced him to go with him to heaven, without the dog, but Yudhishtira pleaded for the dog, while it turned into Dharma himself who came to try him. Yudhishtira was then taken to heaven in a divine car.

उदीचीं पुनरावृत्य ययुर्भरतसत्तमाः ।
प्रादक्षिण्यं चिकीर्षन्तः पृथिव्या योगधर्मिणः ।
ददृशुर्योगयुक्ताश्च हिमवन्तं महागिरिम् ।
तं चाप्यातिक्रमन्तस्ते ददृशुर्वालुकार्णवम् ।
अवैक्षन्त महाशैलं मेरुं शिखरिणां वरम् ।
तेषां तु गच्छतां शीघ्रं सर्वेषां योगधर्मिणाम् ।
याज्ञसेनीं भ्रष्टयोगा निपपात महीतले ॥
अयं श्वा भक्त इत्येवं त्यक्तो देवरथस्त्वया ।
तस्मात्स्वर्गे न ते तुल्यः कश्चिदस्ति नराधिपः ।
अतस्तवाक्षया लोकाः स्वशरीरेण भारत ।
प्राप्नोसि भरतश्रेष्ठ दिव्यां गतिमनुत्तमाम् ।
ततो धर्मश्च शक्रश्च मरुतश्चाश्विनावपि ।
देवा देवर्षयश्चैव रथमारोप्य बाण्डवम् ।
प्रययुः स्वैर्विमानैस्ते सिद्धाः कामावेहारिणः ॥

The Pandavas and Panchali marched all along practising Yoga, but fell one by one while they failed in their practice. Yudhishtira alone was able to go to heaven with his own body. The above is more or less the whole story as told in this Parva. Now is this real history, entire fable

or both or neither ? How far are the geographical details correct ? What and where are the Red sea, the Himavat the sandy desert and the Maha-Meru here specified ? Will the Pandit and the critic still fight for the identification of any of them in Asia or Europe ? It would be sheer waste of time to go into the details of these items for the purpose of convincing the modern interpreters of their unconscious mistakes. The significance of Maha Meru has been already noticed in chapter III of this essay. Vide page 188, Vol. I.

कल्पशेषाणि भूतानि सूक्ष्माणि पार्थिवानि च ।

सा चैषा ह्यैश्वरी माया जगतः समुदाहृता ।

स एव पर्वतो मेरुः देवलोक उदाहृतः ॥

वायुपुराणम् ॥

एष मेरुस्तथा व्योम एषधर्मश्च पठ्यते ।

सर्वदेवमयश्चायं मेरुर्व्योम इति स्मृतः ।

तथा वेदमयश्चापि पठ्यते नात्र संशयः ।

श्रद्धाणि चतुरो वेदाः पूर्वश्रद्धादयो विदुः ॥

भविष्यपुराणम् ॥

“ After the total dissolution of the universe, what remains in the subtle form, namely Esvara's Maya, is known as the Meru mountain and the Deva Loka. This Meru is verily the real Akasa. It is known as Dharma, Deva and Veda. The four peaks of this Meru are the four Vedas.”

The geography of this oft-disputed mountain is now clearly ascertained. The Meru being now explained as Dharma, it is almost a synonym for Yudhishtira, who, here, must be understood as having reached the highest peak of this mountain, and his brothers and Panchali as having fallen short of the mark.

याज्ञसेनी अष्टयोगा निपपात महीतले ॥

The whole description thus alludes to the progressive march or advance of Karma-yoga, the Mahapresthanika detailed in this Parva. Any different interpretation, to be acceptable on these points, must directly disprove the genuineness of the passages quoted and positively condemn the logical inferences here drawn.

It has been noticed above that Yuyutsu, the son of Dhritarashtra by a Vysya woman was appointed to the Regency of the whole state while Parikshit was crowned and the Pandavas left Hastinapura.

वैश्यापुत्रो युयुत्सुश्च धार्तराष्ट्रः शताधिकः ॥

We can plainly see at this stage, that with the departure of the Pandavas, the Bramha-Kshethrom constantly noticed in the text is almost at an end. Yuyutsu as depicted here, represents only *Kshetra-vysya*, a status lower than that of the Kurus, Pandavas and Yadavas. Besides, Yuyutsu is mentioned as a son of Dhritarashtra and not of Pandu. These facts must furnish the necessary clues to the exact stage of the Karma-yoga, referred to thereby. Yuyutsu literally means only '*desiring to fight*', and clearly differs from Yudhishtira or '*steady in the fight*'. This plainly shows the lower standard of attainment. It is useless to argue against these clear facts as matters of chance. The wise and venerable authors of the texts knew, more regarding what they were about, than the modern Pandits and critics. The Regency of Yuyutsu is an exact Puranic rendering of the following from the Bhagavat-Gita.

आरुहक्षोः मुनेर्योगं कर्मकारणमुच्यते ।

"More of *Karma* or action is prescribed for the practice of yoga by one just desiring to enter the field".

The incident noticed regarding the return of the bow of Arjuna at the instance of Agni or fire of seven rays who appeared near the Red Sea demands an explanation. Fire appearing in the form of a man literally is no doubt meaningless, in spite of the Pandits' attempt to explain as such.

मार्गमावृत्य तिष्ठन्तं साक्षात्पुरुषविग्रहम् ।

The seven rays or seven tongues of fire have been clearly explained a little while ago, as referring to the five senses, mind and intellect. Fire in the religious literature generally refers to knowledge.

ज्ञानाग्निस्सर्वकर्माणि भस्मसात्कुरुते तथा ॥

That the work of Arjuna's Gandeva and Sri-Krishna's disc was over by this time, certainly alludes to the completion of some specified work, namely the Karma-Yoga of the Maha-bharata.

अयं वः फल्गुनो भ्राता गण्डीवं परमायुधम् ।

परित्यज्य वने यातु नानेनार्थोऽस्ति कश्चन ।

चक्ररत्नं तु यत् कृष्णे स्थितमासीन्महाद्धानि ।

गतं तच्च पुनर्हस्ते कालेनैष्यति तस्य ह ।

The destruction of all the Kurus and the Yadavas *before* the departure of Sri-Krishna and the fall of the Pandavas and Panchali *after him* are perhaps noteworthy here. The work of Sri-Krishna as Yogeswara ends before the Maha-presthanika where Dharma appears as a dog attending on them.

श्वचैवानुययावेकः प्रस्थितान् पाण्डवान् वनम् ॥

“ The dog alone followed the Pandavas to the forest ”.

All the bad Vasanas in the sphere of devotion having been destroyed in the technical battle of Kurukshetra and the good ones by the technical rule over the Kingdom for a

period of thirty-six years, pure Dharma alone now remained to accompany the Pandavas to the great forest with the Meru in the centre. We have clearly seen in this Parva, how every technical statement in the apparent form of geography and history, is easily and sensibly explained by the Bhagavat-Gita and the Puranas. How could we then accept irrelevant and deteriorating interpretations, and tolerate abusive and destructive criticisms, however high may be the authorities from whom they proceed ?

विदैवज्ञं प्राप्तं विबुधविधुरां भूपतिसभाम्
मुखं श्रुत्वा हीनं मनुजपतिश्चन्यं च विषयम् ।
अनाचारान् दारानपहरिकथं काव्यमपि च
प्रवक्तृत्वापेतं गुरुमपि सुबुद्धिः परिहरेत् ॥

XVIII. SWARGAROHANA PARVA.

51. *Yudhishtira ascends to Heaven and sees his brothers, Droupadi, Krishna and all the deceased warriors seated in their respective divine regions.* This is the last Parva in the Maha-bharata known as Swargarohana or ascension to Heaven or Swarga. Yudhishtira having been taken to Swarga by Dharma, was advised to bathe in the divine Ganga by which he would be transformed into a heavenly being. Thus, after his bath and change of body, he proceeded to see the Pandavas and Kurus seated in their places duly assigned to them.

जगाम सह धर्मेण सर्वैश्च त्रिदिवालयैः ।
गङ्गां देवनदीं पुण्यां पावनीमृषिसंस्तुताम् ।
अवगाढ्य ततो राजा तनुं तस्याज मानुषीम्

ततो दिव्यवपुर्भूत्वा धर्मराजो युधिष्ठिरः ।
 निर्वैरो गतसन्तापो जले तस्मिन् समाप्नुतः ।
 ततो ययौ वृतो दैवैः कुरुराजो युधिष्ठिरः ।
 यत्र ते पुरुषव्याघ्राः शूरा विगतमन्यवः ।
 पाण्डवा धार्तराष्ट्राश्च स्वानि स्थानानि भेजिरे ॥

The divine original stations to which all the Kurus and Pandavas are said to have returned in the Heaven are enumerated here.

वसुनेव महातेजा भीष्मः प्राप महाद्युतिः ।
 बृहस्पतिं विवेशाथ द्रोणो ह्यङ्गिरसां वरम् ।
 कृतवर्मा च हार्दिक्यः प्रविवेश मरुद्गणान् ।
 सनत्कुमारं प्रद्युम्नः प्रविवेश यथागतम् ।
 धृतराष्ट्रो धनेशस्य लोकान् प्राप दुरासदान् ।
 धृतराष्ट्रेण सहिता गान्धारी च यशस्विनी ।
 पत्नीभ्यां सहितः पाण्डुर्महेन्द्रसदनं ययौ ।
 विराटद्वुपदौ चोभौ धृष्टकेतुश्च पार्थिवः ।
 कंसश्चैवोप्रसेनश्च वसुदेवस्तथैव च ।
 विश्वेषां देवतानां ते विविशुर्नरसत्तमाः ।
 वर्चा नाम महातेजाः सोमपुत्रः प्रतापवान् ।
 स युध्वा क्षत्रधर्मेण यथा नान्यः पुमान् क्वचित् ।
 विवेश सोमं धर्माद्या कर्मणोन्ते महारथः ।
 आविवेश रवीं कर्णो निहतः पुरुषर्षभ ।
 द्वापरं शकुनिः प्राप धृष्टद्युम्नस्तु पावकम् ।
 धृतराष्ट्रान्मजाः सर्वे यातुधानान् प्रपेदिरे ।
 धर्ममेवाविशत् क्षत्ता राजा चैव युधिष्ठिरः ।
 अनन्तो भगवान् देवः प्रविवेश रसातलम् ।
 पितामहनियोगाद्वै यो योगात् गामधारयत् ।
 यः स नारायणो नाम देवदेवः सनातनः ।
 तस्यांशो वासुदेवस्तु कर्मणोन्ते विवेश ह ।

षोडशस्त्रीसहस्राणि वासुदेवपारिग्रहाः ।
 अमर्जन्ताः सरस्वत्यां कालेन जनमेजय ।
 ताश्चैवाप्सरसो भूत्वा वासुदेवमुपाविशन् ।
 घटोत्कचादयश्चैव देवान् यक्षांश्च भेजिरे ।
 दुर्योधनसहायाश्च राक्षसा येऽनुकीर्तिताः ।
 भवनं च महेन्द्रस्य कुबेरस्य च धीमतः ।
 वरुणस्य तथा लोकान्विविशुः पुरुषर्षभाः ॥
 ददर्श तत्र गोविन्दं ब्राह्मेण वपुषाऽन्वितम् ।
 तेनैव दृष्टपूर्वेण सादृश्येनैव सूचितम् ।
 दीप्यमानं स्ववपुषा दिव्यैरस्त्रैरुपस्थितम् ।
 चक्रप्रभृतिभिर्घोरैर्दिव्यैः पुरुषविग्रहैः ।
 उपास्यमानं वीरेण फल्गुनेन सुवर्चसा ।
 तथा स्वरूपं कौन्तेयो ददर्श मधुसूदनम् ।
 अथापरस्मिन्नुद्देशे मरुद्गणवृत्तं विभुम् ।
 भीमसेनमथापश्यत्तेनैव वपुषान्वितम् ।
 वायोर्मूर्तिमतः पार्श्वे दिव्यमूर्तिसमन्वितम् ।
 श्रिया परमया युक्तं सिद्धिं परमिकां गतम् ।
 अश्विनोस्तु तथा स्थाने दीप्यमानौ स्वतेजसा ।
 नकुलं सहदेवं च ददर्श कुरुनन्दनः ।
 तथा ददर्श पाञ्चालीं कमलोत्पलमालिनीम् ।
 ततोऽस्य भगवानिन्द्रः कथयामास देवराट् ।
 श्रीरेषा द्रौपदी रूपा त्वदर्थे मानुषं गता ।
 रत्यर्थं भवतां ह्येषा निर्मिता शूलपाणिना ।
 एते पञ्च महाभागा गन्धर्वाः पावकप्रभाः ।
 द्रौपद्यास्तनया राजन्युष्माकममितौजसः ।
 साध्यानामथ देवानां विश्वेषां मरुतामपि ।
 गणेषु पश्य राजेन्द्र वृण्यन्धकमहारथान् ॥

"Bhishma merged in the Vasus, Drona in Brihaspati
 Kritavarma and Hardikya in the Maruts. Pradyumna

returned to Sanat-Kumara. Dhritarashtra and his wife went to Kubera's regions. Pandu with his two wives reached Indra-loka. Virata, Drupada, Dhrishtaketu, Kamsa, Ugrasena and Vusudeva merged in Viswa-devas, Abhimanyu in the moon and Karna in the sun. Sakuni went to Dwapara, Dhristadyumna to fire and the sons of Dhritarashtra to Rakshasas. Yudhishtira and Vidura merged in Dharma. Belarama or Ananta reached Resatala to support the earth by Yoga, as instructed by Bramha. The sixteen thousand wives of Krishna changed form by bathing in the Saraswati and joined Krishna. Ghatotghacha and others went to the Devas and Yekshas. The Rakshasas who helped Duryodhana obtained Indra's, Kubera's and Varuna's lokas. Yudhishtira saw Sri-Krishna in heaven accompanied by all his weapons in human form and attended by Arjuna. The Lord appeared almost in the same form he has seen before. Bhima was seen close by in the form of Vayu having attained great Sidhi. Nakula and Sahadeva were found with Aswins. Panchali was also then seen, regarding whom Indra said that she is really Lakshmy once born in human form for the enjoyment of Yudhishtira by the command of Siva. Her five sons were then shown in the form of five Gendharvas. The Vrishnis and Andhakas were shown as occupying the places of Sadhyas, Viswadevas and Maruts."

52. *The incarnation theory in the Maha-bharata.*
 What does the above detailed description convey to the learned critic of History, except the old-world simplicity of the ancient Hindus and their superstitious beliefs in divine interference in human affairs ? How does the Pandit satisfy himself and others except by believing and making others believe that, for the purpose of relieving mother earth of her

burden caused by overpopulation of wicked people, periodical incarnations of heavenly beings are absolutely necessary, as if the innumerable diseases, which the physical body of man is subject to, occasional famines and pestilences and even national quarrels and wars, are not enough to make mankind sufficiently miserable. His limited idea of incarnations however, for the safety of India alone is not warranted by the text even when literally interpreted; and it displays only the narrowness of his views. Further why a great portion of the incarnations from Heaven should consist of bad people like the Kurus and their allies, is not evident from his incarnation theory. The critic does not believe in any of the descriptions in the text and is therefore safe so far. But the Pandit makes himself liable to questions naturally springing up from his beliefs, to which he has virtually no answers to give. This is more or less the fate of the Great Epic Poem at its very end. It fared no better in the hands of these high authorities in the beginning or in its middle either. The venerable author himself is perhaps responsible for all this present confusion and trouble. He was evidently wanting in his wisdom to have foreseen at the time, that the high intellectual development of the modern day would demand more sensible stuff for its recognition and respect. It is a great pity indeed that his attainments were not up to the mark. It must be distinctly understood here that the Bhu-bhara or burden of the earth generally noticed in the Puranas and Itihasas does not refer to the ordinary overpopulation of the earth or to the wickedness observable among the inhabitants of various countries. It is clearly specified as caused by the incarnations of Asuras from heaven who teased the good and the poor on the surface of this earth. Vide Adi-parva chapter 65.

एवं समुदिते लोके मानुषे भरतर्षभ ।
 असुरा जज्ञिरे क्षेत्रे राज्ञां तु मनुजेश्वर ।
 आदित्यैर्हि तदा दैत्या बहुशो निर्जिता युधि ।
 ऐश्वर्याङ्गशिताः स्वर्गात्सम्बभूवुः क्षिताविह ।
 इह देवत्वमिच्छन्तो मानुषेषु तपस्विनः ।
 जज्ञिरे भुवि भूतेषु तेषु तेष्वसुरा विभो ।
 गोष्वश्वेषु च राजेन्द्र खरोष्ट्रमहिषेषु च ।
 क्रव्यात्सु चैव भूतेषु गजेषु च मृगेषु च ।
 जातैरिह महीपाल जायमानैश्च तैर्मही ।
 न शशाकाघ्नान्नामयं धारयितुं धरा ।
 पीड्यमाना महीराजन् ब्रह्माणमुपचक्रमे ॥

“ The Asuras having been overpowered by the Devas in the war in heaven, the former came down to the earth losing their natural glories and tried to become Devas here. They were born among men, cows, mules, camels, buffalos, elephants, deer and carnivorous animals. Their oppression rendered the earth unable to hold her own, and she therefore approached Bramha with her complaint ”.

Bramha and Vishnu then ordered the Devas to incarnate in the families of Bramha-Rishis and Raja-Rishis to destroy the Asuras.

अवतेरुः क्रमेणैव महीं स्वर्गाद्विवौकसः ।
 ततो ब्रह्मर्षिवंशेषु पार्थिवर्षिकुलेषु च ।
 जज्ञिरे राजशार्दूल यथा कामं दिवौकसः ।
 दानवान् राक्षसांश्चैव गन्धर्वान् पन्नगांस्तथा ।
 पुरुषादानि चान्यानि जघ्नुः सत्त्वान्यनेकशः ॥

Let us here try as usual to arrive at some reasonable significance of this Incarnation theory which could be gathered from our ancient literature itself. According to our religious philosophy, every man for his attainment of

salvation and freedom from bondage, has to get over his confused and individual conception of cosmology and clearly understand that in reality, it does not differ from Bramhan.

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।

येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधः ॥

How the spiritual Bramhan and the material Universe could subsist in the relation of cause and effect, has been already dealt with in chapter II of this essay, the change from cause to effect being here technically known as Vivarta.

अवस्थान्तरभानन्तु विवर्तो रज्जुसर्पवत् ॥

There is virtually no change but only the appearance of a change. Like the blue in the sky and the serpent in the rope, the idea of cause and effect here is explained. There is an unavoidable defect and difficulty in the analogy of this philosophical reasoning as one of the factors for comparison is unknown, unlike ordinary cases of analogy in which both facts are known. For instance, the serpent and the rope are known items, whereas the material world alone is here known and the Bramhan is unknown. The sky and the blue however is the nearest approach to the point in question. Nevertheless, it has to be particularly noticed here that the logical reasoning adopted in the Indian philosophy cannot be thrown away as entirely illogical or unscientific for the above reason. The rope appearing as a serpent is not a matter of complete chance. It does never appear as a pot or an elephant. Nor does an elephant appear as a rope. But a serpent will appear as a rope and a rope as a serpent. There is a limitation to the mistaken idea produced. In the same way Bramhan will appear only as the Universe and the Universe could be made to resolve into Bramhan alone. This is the idea of the logical technicality

known as *Vivarta*. In the philosophical analysis of the material world this method of logical reasoning is therefore taken advantage of, to prove that the total cosmology of man merges virtually in *Bramhan*. The ultimate decision of philosophy no doubt is to declare the totality of cosmology as non-existent, but, until the real nature of *Bramhan* is known and experienced, it would be a false reasoning to deny the existence of anything in this world. Everything is real to the man who actually lives in its midst, without philosophically analysing its true nature and resolving it into *Bramhan*. The innumerable unarranged ideas contained in each man's cosmology are therefore logically classified and arranged into genus and species scientifically, greatly reducing their number so as to be available for better and easier grasp. This is known as the philosophical classifications into *Tatwoms*. There are several classifications of these *Tatwoms*. *Tatwom* literally means '*That-ness*' or of the nature of *That* or *Bramhan*. Although these *Tatwoms* do not exactly represent *Bramhan* itself, they allude to the products of *Maya* belonging to *Bramhan* and hence of its nature and not different from it. The apparent serpent is the rope itself and not anything else. When this serpent becomes unreal, the rope remains and it is real. Without the rope, there can be no serpent; but with or without the serpent, the rope exists. To the Yogis and Gnanis, the rope exists without the serpent, but to the common folk, the rope exists with the serpent whose perception mars the perception of the rope. When we commence observing the serpent closely, it will gradually begin to lose its serpent-ness and to assume the ropeness until the serpent is completely lost and the rope alone remains. Thus, the only method of arriving at the rope is by a careful observation of the serpent itself. Similarly, a correct knowledge of these

*Tatwoms will produce the knowledge of the Bramhan. The material world will then clearly appear as nothing more or less than the glories of the Bramhan and a correct knowledge of them by experience will procure freedom from their bondage. The following from Varaha-Upanishad gives the details of different classifications of these Tatwoms.

चतुर्विंशति तत्त्वानि केचिदिच्छन्ति वादिनः ।
 केचित् षट्त्रिंशत्तत्त्वानि केचित्षण्णवतीनि च ।
 तेषां क्रमं प्रवक्ष्यामि सावधानमनाऽऽष्टु ।
 ज्ञानेन्द्रियाणि पञ्चैव श्रोत्रत्वक्लोचनादयः ।
 कर्मेन्द्रियाणि पञ्चैव वाक्पाण्यग्रादयः क्रमात् ।
 प्राणादयस्तु पञ्चैव पञ्चशब्दादयस्तथा ।
 मनोषुद्धिरहङ्कारश्चित्तं चेति चतुष्टयम् ।
चतुर्विंशति तत्त्वानि तानि ब्रह्मविदो विदुः ।
 एतैस्तत्त्वैस्समं पञ्चीकृतभूतानि पञ्च च ।
 पृथिव्यापस्तथा तेजो वायुराकाशमेव च ।
 देहत्रयं स्थूलसूक्ष्मकारणानि विदुर्बुधाः ।
 अवस्थान्त्रितयं चैव जाग्रत्स्वप्नसुषुप्तयः ।
 आहृत्य तत्त्वजातानां षट्त्रिंशन्मुनयो विदुः ।
 पूर्वोक्तैस्तत्त्वजातैस्तु समं तत्त्वानि योजयेत् ।
 षट्भावविकृतिश्चास्ति जायते वर्धतेपि च ।
 परिणामं क्षयं नाशं षट्भावविकृतिं विदुः ।
 अशना च पिपासा च शोकमोहौ जरा मृतिः ।
 एते षड्धर्मयः प्रोक्ताः षट्कोशानथ वच्मि ते ।
 त्वक्च रक्तं मांसमेदो मज्जास्थीनि निबोधत ।
 कामक्रोधौ लोभमोहौ मदो मात्सर्यमेव च ।
 एतेऽरिषट्का विश्वश्च तैजसः प्राज्ञ एव च ।
 जीवत्रयं सत्त्वजस्तमांसि च गुणत्रयम् ।
 प्रारब्धागाम्यार्जितानि कर्मत्रयमितीरितम् ।
 वचनादानगमन विसर्गानन्द पञ्चकम् ।

सङ्कल्पोध्यवसायश्च अभिमानोवधारणो ।
मुदिता करुणा मैत्री उपेक्षा च चतुष्टयम् ।
दिग्वातार्कप्रचेतोऽग्निर्वह्निन्द्रोपेन्द्र मृत्युकाः ।
तथा चन्द्रश्चतुर्वक्त्रो रुद्रः क्षेत्रज्ञ ईश्वरः ।
आहत्य तत्त्वजातानां षण्णवतिस्तु कीर्तिताः ॥
ये षण्णवतितत्त्वज्ञा यत्रकुत्राश्रमे रताः ।
जटी मुण्डी शिखी वापि मुच्यते नात्र संशयः ॥

“ Tatwas are classified as 24, 36 and 96 in number. The 10 Indrias, 5 vital airs, 5 Tanmatras, mind, intellect, egoism and chitha make up 24 Tatwas. Add to this, 5 gross elements, 3 bodies (Sthula, Sukshma and Karana) and 4 Avasthas (waking, dream, sleep and Turia). These make up 36 Tatwas. Add to these again, 6 Bhava-vikritis or changes, 6 Oormis (hunger, thirst etc.) 6 Kosas or covers (skin, blood flesh etc.), 6 Aris or enemies (desire, anger etc.), 3 Jivas (viswa, tyasa and pragna), 3 gunas (satwa, raja and tama), 3 Karmas (Prarabhdha, agami and sanchita), 5 acts (talking, walking etc.), Sankalpa, determination, egoism, memory, delight, mercy, love, indifference, space, air, sun, Varuna, two Aswins, fire, Indra, Upendra, death, moon, the four faced Rudra, Kshetragna and Eswara. Thus we obtain 96 Tatwas. He who knows these Tatwas will obtain salvation wherever he may remain, and whether he wears matted hair or tuft or is fully shaven ”.

These Tatwas represent the general headings under which everything in the Universe must fall in their classification. All these tatwas originate from Bramhan and represent its glories, as no man is capable of originally producing any of them by himself. It must however be clearly remembered here that the technical Tatwas exclusively belong to the region of devotion and allude to subtle matters. They should not therefore be confounded with the common

psychological classifications which simply deal with the constitution of man as he is, but not as he ought religiously to be. The science of the sacred Tatwas presupposes the entry of man in the religious sphere, and the workings of his faculties and tendencies in that field are then taken into account. This is a vital point which all the Western Scholars have failed to recognise, being completely misled by our indigenous authorities. Some of these are good by nature and others are bad, the former is known as Dyva and the latter as Asura. A full chapter is devoted to the distinction of these in the Bhagavat-Gita, namely chapter XVI. The Asuras also when cleansed of their natural bad tendencies become good in their own way. Kama or desire for instance ordinarily bad, when directed towards the attainment of salvation as in Mumukshutwom, becomes a useful and necessary ingredient. The Puranic description of their purification is the great war between the Devas and the Asuras as well as the destruction of the latter. Their descending from heaven to the earth for this purpose requires an explanation. The Deva-loka or Swarga has been found to be a synonym for Meru and Vyoma or Akasa. This clearly refers to the Avyakta or subtle state of existence and the earth represents the Vyakta or manifested state.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिवेदना ॥

The death of the Asuras in battle referring to their purification, provides them with safer situations in heaven free from malice and anger. There is no further fall, having gone back after the Maha-bharata war. When the human tendencies and faculties are purified by hard fighting, they go to the heaven from which there is no more fall. The destruction of the Asuras relieves the earth of its burden.

The earth is the human body of the Yogi which becomes free from temptations and fit for emancipation.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ॥

This is the whole history of the Maha-bharata and of its great war conducted by a Karma-Yogi. His subtle body or Sukshma-Sarira is relieved of its burden in the shape of Asuras who are destroyed by the help of the Devas. After the necessary fighting, both the Asuras and the Devas return to Swarga or Avyakta, from the Vyakta body of the Yogi. If the Asuras will not be forced to come down from Swarga, the incarnations of the Devas will become unnecessary and no more battles need be fought at Kurukshetra. The Yogi has then completely *done* the Maha-bharata, all others have yet to perform the Maha-bharata, most of them having even to qualify for the performance itself.

Poor old Vyasa is not now to blame for his plain description of the facts examined above. He narrated a humble Yogi's work and the great gentleman of the present enlightened day, mistook it for his own. Vyasa surely is no qualified professor to lecture before the modern civilized gentlemen and he has no important subject to attract their attention. Why then shower abuses on the poor old author while he stands far away from us with his Maha-bharata fully confessing, and loudly proclaiming the unfitness of his text to be handled by the modern advanced and worldly-wise gentlemen? Before closing the examination of this incarnation theory here, it may be necessary to reiterate the existence of a substratum as Avyakta after the existing cosmological conceptions are resolved into the Tatwoms. If the philosophical conclusion otherwise arrived at, ends after all in utter Nihilism, there will virtually be no basis left for the Maha-bharata or Karma-yoga to rest upon. This point

has been dealt with in detail in chapter II of this essay, and the following quotation from Sri-Sankara giving a vivid elucidation of the point in question, might go to strengthen the fact.

बुध्यादिसकलं सुप्तौ अनुलीय स्वकारणे ।
 अव्यक्ते वटवत् बीजे तिष्ठत्यविकृताद्भना ।
 तिष्ठत्येव स्वरूपेण न तु शून्यायते जगत् ।
 क्वचिदंकुररूपेण क्वचिद्बीजाद्भना वटः ।
 कार्यकारणरूपेण यथा तिष्ठत्यदस्तथा ।
 अव्याकृताद्भनाऽवस्थां जगतो वदति श्रुतिः ।
 सुषुप्त्यादिषु तद्भेदं तर्ह्यव्याकृतमित्यसौ ।
 इममर्थमविज्ञाय निर्णीतं श्रुतियुक्तिभिः ।
 जगतो दर्शनं शून्यं इति प्राहुरतद्विदः ।
 नासतस्सतउत्पत्तिः श्रूयते न च दृश्यते ।
 उदेति नरशृङ्गात् किं खण्डपात् किं भविष्यति ॥
 प्रभवति न हि कुम्भोऽवियमानो मृदश्चेत्
 प्रभवतु सिकताया वाऽथवा वारिणो वा ।
 नहि भवति च ताभ्यां सर्वथा कापि तस्मात्
 यत उदयति योऽर्थोऽस्त्यत्र तस्य स्वभावः ॥
 अन्यथा विपरीतं स्यात् कार्यकारणलक्षणम् ।
 नियतं सर्वशास्त्रेषु सर्वलोकेषु सर्वतः ॥
 कथमसतस्सज्जायेयेति श्रुत्यानिषिध्यते तस्मात् ।
 असतस्सज्जननं नोवटते मिथ्यैव शून्यशब्दार्थः ॥
 अव्यक्तशब्दिते प्राज्ञे सत्याद्भन्यत्र जाग्रति ।
 कथं सिद्ध्यति शून्यत्वं तस्य भ्रान्तशिरोमणे ।
 सुषुप्तौ शून्यमेवेति केन पुंसा तवेरितम् ।
 हेतुनानुमितं केन कथं ज्ञातं त्वयोच्यताम् ।
 इति पृष्टे मूढतमो वदिष्यति किमुत्तरम् ।
 नैवानुरूपकं लिङ्गं वक्ता वा नास्ति कश्चन ।
 सुषुप्तिस्थितशून्यस्य बोद्धा कोऽन्वाद्भनः परः ॥

स्वेनानुभूतं स्वयमेव वक्ति स्वसुप्तिकाले स्थितशून्यभावम् ।
 तत्र स्वसत्तामनवेक्ष्य मूढः स्वस्यापि शून्यत्वमयं ब्रवीति ।
 अवेद्यमानस्वयमन्यलोकैः सौषुप्तिकं धर्ममवैति साक्षात् ।
 बुध्याद्यभावस्य च योत्र बोद्धा स एष आत्मा खलु निर्विकारः ॥

“ From reason downwards, everything in the universe remains in its distinct latent form in sleep, and nothing is destroyed. This state is called *Avyakta*, *Avyakrita* or unmanifested. Without understanding this, fools argue and quote *Sruti*, to establish *Soonya*, emptiness or blankness. Nothing can come out of nothing. A pot is produced only from clay. We have heard of nothing produced from a man's horn or from a flower grown in the sky. The effect must be of the nature of its cause. Otherwise there is no relation of cause and effect. In the *Avyakta* or unmanifested state in sleep, *Pragna* is awake, and the idea of *Soonya* is a falsehood. Only a big fool believes in *Soonya*. Which wise man taught him this and how did he discover it? Who perceived this *Soonya* in sleep except the self, the *Atma*? And how does the fool deny his own existence? He that perceives the state in which reason and everything else disappear, is the changeless and ever existent *Atma* ”.

This is the philosophical and sound foundation upon which the whole of Hindu religion is built, and not upon any superstitious or vulgar beliefs as is often supposed to be. The further superstructure to the very end of its pinnacle is also constructed of equally sound and strong materials, which neither the modern critic nor the Pandit can shake with the force of their ridiculous ignorance. The *Avyakta*, *Avyakrita* or unmanifested state in which the net result of all the *Karmas* of each individual remains, is clearly depicted in this *Parva*, in the recognised Puranic style. The disagreement between the good and the bad effects is described

as the war between the Devas and the Asuras. Their manifested state is called the descent to the earth from heaven. The manifestation of the Asuras is mentioned as their downfall and that of the Devas is treated as incarnations, the former being demoniac and the latter godly. These descriptions clearly affirm the existence of good and evil as distinct and separate from each other, even in their latent and unmanifested state. •

तिष्ठत्येव स्वरूपेण न तु शून्यायते जगत् ।

The description in this Parva providing different and distinct places and status in heaven, after death, for all the characters enumerated in the Maha-bharata, is an exact and scientific Puranic-rendering of this philosophical formula. What else could these be according to the Pandit or the critic? Both of them are agreed in having their battlefield of Kurukshetra located in Delhi. The Pandit has his Swarga and Para-loka, to the north of the Himalayas, some where in the Tibetan deserts. The critic will doubtless disclaim that for him. He must return home to consider the question at a convenient leisure. The foreign Theosophist may probably be prepared to join the Pandit and help him with scientific reasons and illustrations to strengthen his opinion. The different places in heaven detailed in this Parva may be explained as representing various planes in the sun, moon and other planets, through which man's spirit undergoes Darwin's evolution, by the force of electricity and magnetism. The Lunar Dynasty itself proves the descent of man from the moon to the earth by the force of gravity at a peculiar geological period, nearly three thousand years B. C. The Indian Bharata-varsha is certainly a very holy and wonderful land, on account of its bordering on the

region of the Tibetan Mahatmas. Besides, Lord Krishna of the Maha-bharata preached the sacred Bhagavat-Gita, containing detail informations on the valuable subjects known as black magic and white magic which are the exclusive privileges of Esoteric Theosophy. Lord Krishna too belongs to this celebrated Lunar Dynasty and He displayed his knowledge of the Magic by his Viswarupa in Adhyaya XI of the Bhagavat-Gita. Some years hence, there will be another descent from the moon, as a number of men are practising Darwin's evolution there. They are our Pitris to whom we perform Sradhas here. Our deceased ancestors have of course got buried in the Atlantic ocean. The Pitris of the Esoterism are our lawful successors to this earth in due time, when another geological formation will submerge several of the existing countries on the surface of this earth. All these are assured to be scientific facts, although they may appear strange to an exoteric eye. But they could be distinctly perceived, by ascending to the proper esoteric planes with the help of strong narcotics or even in deliriums. This is more or less the current Theosophical version of the Maha-bharata, the highly venerated ancient Epic poem of the Hindus. The civilized Hindu of the modern day is highly delighted and surprised to find that so much of scientific facts has been discovered by the Theosophist from the midst of the Maha-bharata which has been, till yesterday, considered only as ordinary Indian History. God bless the Theosophist for raising India all on a sudden to the high level of a scientific country. The poor Pandit however cannot clearly comprehend most of these grand scientific elucidations. He has a strong brain which is not at all porous. None of these modern ideas and reasonings can penetrate through it. But he is somewhat bewildered and greatly displeased that foreigners should attempt to steal a march over him. He has enjoyed the monopoly of religious wisdom

in the land all along and that he should be disturbed in this fashion surely evinces an unexpected march of Kali. The pure scientific critic does not relish any of these unnatural displays. He knows that the Maha-bharata is a real human history, the great war at Kurukshetra having taken place exactly 300 B. C. and that Thakshaka who is described as a serpent, that bit Parikshit some years hence, is a chief of the Nagas, a wild tribe that inhabited the forest close to Delhi. Arjuna and Krishna having once set fire to their forest for the purpose of securing the forest for plantation, Thakhaka waiting for a fit opportunity caught Parikshit and assassinated him to seek vengeance against Arjuna's cruelty. Such is the course adopted by the critic in his method of reviewing the text. In spite of the ignorant bluntness of the Pandit, the perverse ingenuity of the critic and the deep raving of the theosophist, it is evident that the main subject treated in the text is not in the least correctly understood by any of them. The different varieties of views here expressed, diametrically opposed to one another, in themselves betray the fact of their having been deplorably mistaken. What is the poor Hindu, the lawful owner of the ancient literature now to do, when his ancestral property is thus besieged on all sides, and varieties of deadly weapons are thrown all round for its destruction ? The Pandit tries to reduce the arable land into a quagmire, the critic poisons the whole and tries to convert it into a burial ground, and the Theosophist attempts to colonize the same with gnomes and hobgoblins, rendering the locality itself unapproachable and frightful. Is the unfortunate Hindu to abandon his own property, as hopeless of recovery under these circumstances ? No, he can yet hope, his wise ancestors have provided it with invulnerable fencing, and he may be assured that none of the modern attacks have yet reached even the surface of the land, much

less beneath it. Let him therefore carefully find out the gate provided and enter through the same. He is sure to find his old property as fresh and healthy as ever. An examination of the original text itself will furnish him with the necessary materials for his benefit and improvement.

उद्योगिनः करालम्बं करोति कमलालया ।

अनुद्योगिकरालम्बं करोति कमलाग्रजा ॥

We have by this time found in this last Parva of the Epic, that all the characters introduced in the text are provided with suitable and respectable places in heaven. All of them originally came down from heaven and have now returned thither after their death in the battle of Kurukshetra, excepting the five Pandavas, Panchali, Dhritarashtra, Kunti, Gandhari and a few females, as well as Krishna and the Yadavas who waited for some time longer, before their return. Thus we can clearly see that the story alludes to the heavenly beings and not to human ones. The general distinction for them in heaven is into Devas and Asuras both being sons of the same father Kasyapa but by two mothers, Diti and Aditi. We have already noticed in detail the significance of these terms and it would be tiresome to repeat the whole.

पश्यतीति कश्यपः । भूतांशः ॥

कश्यं मद्यं स्मृतं येन कश्यपानात्तु काश्यपः ।

“ One who sees things is Kasyapa or pertaining to elements. Kasyom means spirituous stuff, the drinking of which gives the name Kasyapa. ”

These definitions refer to the dealings with Maya a little out of the way of pure Bramhan.

अदितिर्धर्मशीला तु बलशीला दितिस्तथा ।

“ Aditi is inclined towards Dharma but Diti to brute force.” The Devas, sons of Aditi, therefore lead to Dharma and Asuras the sons of Diti lead to wrong direction.

ततो मुखे समुत्पन्ना दीव्यतस्तस्य देवताः ।
धातुर्दिवीति यः प्रोक्तः क्रीडायां स विभाव्यते ।
तस्यां तन्वान्तु दिव्यायां जज्ञिरे तेन देवताः ।
ततोस्य जघनात्पूर्वं असुरा जज्ञिरे सुताः ।
असुः प्राणः स्मृतो विप्रास्तज्जन्मानस्ततोऽसुराः ॥

“ From the face of Bramha were born the Devas with brightness. From his back side the Asuras came, Asu meaning Prana ”.

The Devas lead to Satwa and divine paths, whereas the Asuras lead to the ways of prana, life or worldly affairs. Thus, there is by creation, a natural animosity between the two classes. They must therefore quarrel and cannot subsist together. The Asuras have to be tamed down to live peacefully with the Devas. This has to be accomplished with the help of the Devas themselves. ‘ *The taming of the Asuras* ’ is really the story in the Maha-bharata. This is of course a very hard task and once accomplished is a glorious victory.

महत्वाद्भारवत्वाच्च महाभारतमुच्यते ।

जयो नामेतिहासोयं श्रोतव्यो जयमिच्छता ॥

The Devas and Asuras thus represent the two guiding principles in the whole religious cosmology of man. They are the leaders of the Nivriti and Pravriti margas, the involutionists and the evolutionists respectively. To stop further evolutions or births accompanied by their usual miseries we must seek the help of the Devas, the involutionists, and work out the Maha-bharata or Karma-Yoga. The necessary processes are discovered by the divine vision of Vyasa and detailed.

पुण्योयमितिहासाख्यः पवित्रं चेदमुत्तमम् ।
 कृष्णेन मुनिना विप्र निर्मितं सत्यवादिना ।
 सर्वज्ञेन विधिज्ञेन धर्मज्ञानवता संता ।
 अतीन्द्रियेण शुचिना तपसा भाविताग्रना ।
 ऐश्वर्ये वर्तता चैव सांख्ययोगवता तथा ।
 नैकतन्त्रविबुद्धेन दृष्टा दिव्येन चक्षुषा ।
 कीर्तिं प्रथयता लोके पाण्डवानां महाग्रनाम् ।
 अन्येषां क्षत्रियाणां च भूरिद्रविणचेतसाम् ।
 क्रीडां च वासुदेवस्य देवदेवस्य शार्ङ्गिणः ।
 विश्वेषां देवभागानां जन्मसायुज्यमेव च ॥

“ This sacred Itihasa was *created* or prescribed by the all knowing Rishi named Krishna by his tapas and knowledge of all subjects. He perceived through his divine eyes this Itihasa, proclaiming, the fame of the Pandavas to the world, the play of Sri-Krishna and the emancipation of the divine lords of the Universe.”

53. *Sri-Krishna and Vyasa-Krishna..* The above passage at the very close of the Great Epic Poem particularly reminds us of the clues furnished all along, and repeats the warning against any further possibilities of forming mistaken notions as to the real significance of Vyasa as the author of the Maha-bharata. His proper name is stated here as Krishna and he is described as gifted with all the Sidhis of a Yogi. He is not therefore virtually different from Sri-Krishna, the Lord of Yoga. He is separately treated as a character to represent the whole process detailed for the Karma-Yoga. Sri-Krishna thus denotes the *basis* of Karma-Yoga and Vyasa-Krishna alludes to the actual *processes* detailed for the same. The Puranic descriptions also often give out the facts explicitly to prevent mistaken views on the subject.

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे ॥

Vyasa here is said to have dealt with the redemption of all the divine characters in the Universe or Viswa.

विश्वेषां देवभागानां जन्मसायुज्यमेव च ॥.

This means that an exhaustive analysis of the Tatwoms or categories of religious sphere together with the processes of merging them in the Bramhan, is furnished by Vyasa. It is plainly stated here that the Maha-bharata was first seen by Vyasa through divine vision and then prescribed by him, *nirmitom*.

नैकतन्त्रविवुद्धेन दृष्टा दिव्येन चक्षुषा ।

कृष्णेन मुनिना विप्र निर्मितं सत्यवादिना ॥

The whole process prescribed could therefore be visible only to a Vyasa-Krishna, the term Krishna particularly specifying, as we have already noticed, *Papa-Karshana* or destroying sins. The title Krishna is therefore the most appropriate one both to the Lord of Karma-yoga as well as to the process of Karma-yoga. Vyasa-Krishna and Sri-Krishna thus make up the whole of Karma-yoga, the Maha-bharata, the illustrious rule of the Lunar Dynasty and the first half of the PERMANENT HISTORY OF BHARATA-VARSHA. The practical help and favour required from both of these Krishnas end here with the return of all the characters in the Maha-bharata to Swarga or Avyakta. The second or the other half of the Permanent History of Bharata-Varsha is a more glorious one and the would-be incarnations must be of a higher and superior type.

From the permanent history in the Dwapara Yuga just closed, we must proceed to that in the Treta-yuga, but not come down to Kali or even lower down. The march of this permanent history is upwards from B. C. to B. B. C and

certainly not to A. D. This history is worked out and written from right to left, like the Persian book beginning from the last page onwards to the very title page. The progress is from right to left, from Dekshina to Vama or Uttara, from south to north, from Karma-yoga to Gnana-yoga. To the enlightened historian of the modern day, this is surely an awkward, antiquated and unnatural method of procedure. It is beneath his recognised dignity and certainly not worth his while, to waste his precious time and worry himself unprofitably with such unscientific barbarisms. Let him now wisely bid good-bye and repent for his past unconscious mistake.

In the general interest of our sacred religion and in that of the great Epic in particular, we cannot help reiterating in the strongest terms, at the end of this volume, the definite conclusions we have logically and reasonably arrived at by a critical examination of the whole of the contents of the text. We have been distinctly told here that the contents of the Epic refer to the play of the divine Vasudeva, and that the exact nature of the work described alludes to the redemption of all the divine characters in the Viswa. We are also plainly informed that all this is *prescribed* by sage Krishna called Vyasa, having observed everything properly in his divine vision.

क्रीडां च वासुदेवस्य देवदेवस्य शार्ङ्गिणः ।

विश्लेषां देवभागानां जन्मसायुज्यमेव च ।

नैकतन्त्रविबुद्धेन दृष्टा दिव्येन चक्षुषा ।

कृष्णेन मुनिना विप्र निर्मितं सत्यवादिना ॥

Now, the above are the very words in the holy text whose technical significance has not been correctly understood by the modern interpreters. God Krishna is the divine basis of the Karma-yoga, and sage Vyasa is its exact process

of performance. The divine characters of the Viswa whose history alone is told throughout, allude to the Vasanas acquired by the performance of various religious acts as well as their play in the *mental* sphere of religious devotion technically called Viswa. God Krishna is thus no human being born anywhere in India, however divine he may be made, for the purpose of establishing the current ignorant interpretation of a highly scientific subject. He exactly represents the limited divine *basis* attainable by the *process* of Karma-yoga called Sage Krishna as well as Vyasa. The sphere of action called Viswa denotes the psychological region in which the workings of the religious Tatwas are described, without the slightest reference to anything earthy. Almost every sacred text in the literature proclaims this divine history in various ways, in the usual technical method, but it is very unfortunate that the modern authorities have now forgotten the very style of treatment. The following couplet from the Soota-Samhita most succinctly explains the whole subject.

अपदं पदमापन्नं पदश्चाप्यपदं भवेत् ।

पदापदविभागश्च यः पश्यति स पश्यति ॥

“ It is the Apada that has become the Pada, and the latter has to resolve into the former. He who perceives this relation between the Pada and Apada is alone said to perceive correctly. ”

This is purely technical and will not permit of any literal interpretation now prevailing. Pada denotes the mental conception of the subtle form of the formless Brahman, utilized for yogic meditation ; and Apada represents the formless Absolute itself. The creation or evolution of these

divine forms commencing with Sabda-Bramhan or Purana-Parusha, in strict conformity with the scientific principles of religious philosophy, as well as the destruction or involution of the same in due course, are exactly the histories and incidents narrated in every holy page of the religious literature. The geographical regions pertaining to these histories are surely mental, and not physical as totally misunderstood by the modern authorities. The requirements of a Purana or the rules prescribed for its composition are detailed as follows. Vide page 49, Volume I.

सर्गश्च प्रतिसर्गश्च वंशो मन्वंतराणि च ।
 वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ।
 निर्गुणा या सदा नित्या व्यापिका विकृता शिवा ।
 योगगम्याखिलाधारा तुरीया या च संस्थिता ।
 तस्यास्तु सात्विकी शक्ती राजसी तामसी तथा ।
 महालक्ष्मी सरस्वती महाकालीति ताः स्त्रियः ।
 तासां तिसृणां शक्तीनां देहाङ्गीकारलक्षणः ।
 सृष्ट्यर्थञ्च समाख्यातः सर्गः शास्त्रविशारदैः ।
 हरिद्रुहिणरुद्राणां समुत्पत्तिस्ततः स्मृतः ।
 पालनोत्पत्तिनाशार्थं प्रतिसर्गस्मृतो हि सः ।
 स्वायम्भुवमुखानां च मनूनां परिवर्णनम् ।
 कालसंख्या तथा तेषां तत्तन्मन्वंतराणि च ।
 तेषां वंशानुकथनं वंशानुचरितं स्मृतम् ।
 पञ्चलक्षणयुक्तानि भवन्ति मुनिसत्तमाः ॥

देवीभागवतम् ॥

“ Sarga, Pretisarga, Vamsa, Manwantara and Vamsanucharita are the five characteristic requirements of a Purana. The Supreme Bramhan is associated with a Sakti which is Nirguna or devoid of attributes, eternal, all-pervading, support of all and attainable only by Yoga. This Sakti is

said to contain three Saktis called Rajas, Tamas and Satva from which three Goddesses by name Saraswathy, Maha-Kali and Maha-Lekshmi originated and took separate forms. An introduction of this kind is first started by the great sages to explain creation. This introduction up to this stage is styled Sarga. The further description of the origin of Bramha, Vishnu, and Rudra, for the purpose of explaining creation, preservation and destruction, is called Preti-Sarga. The description of Manus from Swayambhuva downwards is called Vamsa or family. The intervals of time between the various Manus are Manwantaras. The description of the workings of Manus' families is Vamsanucharita ”.

In the above passage which is fully technical, even a literal interpretation peremptorily excludes as worthless and irrelevant every earthy stuff now pointed out by the learned interpreter of the day. We are now completely convinced that the modern expounders of our sacred literature own not an inch of ground within the holy precincts of the religious region. It is therefore no criminal offence, no unwise policy, no ethical wrong, no irreligious blasphemy, no breach of etiquette, no loss of common sense, to ignore completely the prevailing elucidations of the erudite authorities on the subject as a whole. It is also vain to hope for useful informations at any time from any such quarters.

पायं पायं पिब पिब पयः सिञ्च सिञ्चाङ्गमङ्गम्
 भूयो भूयः कुरु कुरु सखे मञ्जनोन्मज्जनानि ।
 एषोऽशेषश्रमशमपटुर्दुःखिताध्वन्यबन्धुः
 सिन्धुर्दूरीभवतु भवतो मारवः पान्थ पन्थाः ॥

Before closing this last Parva it may be interesting to notice almost the very last words of the text alluding to the significance and composition of the Maha-bharata.

त्रिभिर्वर्षैर्महत्पुण्यं कृष्णद्वैपायनः प्रभुः ।
 अखिलं भारतं चेदं चकार भगवान्मुनिः ।
 अनागतश्च मोक्षश्च कृष्णद्वैपायनः प्रभुः ।
 सन्दर्भं भारतस्यास्य कृतवान् धर्मकाम्यया ॥

The following is a literal translation.

“ Krishna-dwipayana *did* the whole of this sacred Bharata by three years. He connected with this Bharata, the would-be emancipation. ”

Here, the year or Samvatsara is generally used to represent a fundamensal principle.

समस्तानि हि भूतानि एतस्मिन् संवसन्तीति संवत्सरः ॥

That on which everything rests is a Samvatsara. The three years probably refer to the three gunas of the Avyakta, namely, Satwa, Reja and Tama. The Maha-bharata deals with these three gunas and ends in Avyakta their original source. The final emancipation which has yet to come ‘ *Anagata* ’ is connected with this Bharata; that is, the Maha-bharata process reaches up to that stage. The final emancipation is available only in the gnana-yoga or Ramayana of the Solar Dynasty. Our next chapter, the second half of the Permanent History of Bharata-varsha is here foreshadowed. Vyasa's proper name is given in full as Krishna-dwipayana or Krishna living in the island. This island and Dwaraka, Sri-Krishna's island, both allude to a purified heart. Thus, there is hardly any difficulty to catch the clues invariably furnished. The mistake lies in the ignorance of the subject, and the consequent inclination to establish some mistaken views ends in irrelevancies and confusions.

इममर्थमविज्ञाय निर्णीतं श्रुतियुक्तिभिः ॥

We must therefore confess without a murmur that the venerable authors of our religious literature have provided us with abounding clues to understand the whole subject correctly, from the very beginning to the end.

A reference to the following passage from the first Parva of the text clearly pointing out the true import of the subject as a whole, must, especially at this stage, convince every unbiased reader of this fact constantly repeated throughout this essay.

आदिपर्व ॥ •

शाश्वतं ब्रह्म परमं ध्रुवं ज्योतिः सनातनम् ।
 यस्य दिव्यानि कर्माणि कथयन्ति मनीषिणः ।
 असत्सत्सदसच्चैव यस्माद्विश्वं प्रवर्तते ।
 सन्ततिश्च प्रवृत्तिश्च जन्ममृत्युपुनर्भवाः ।
 अध्याद्यं भ्रूयते यत्र पञ्चभूतगुणाश्रकम् ।
 अव्यक्तादि परं यच्च स एव परिगीयते ।
 यं ध्यायन्ति सदा मुक्ता ध्यानयोगबलान्विताः ।
 प्रतिबिम्बमिवादशै पश्यन्त्याद्वयवस्थितम् ॥

“The eternal Paramom (not nishkalom) Bramhan is the Eternal light whose divine work is described by the wise. The Viswa Universe with its birth, death and rebirth originates from this Avyakta, which is a combination of existence, non-existence and both together. Here the philosophy of the *five subtle elements* is given. It is this that yogis ever meditate upon, and it is the very entity that they perceive in their hearts, *as if in a mirror*. ”

The above passage deserves to be carefully noticed as it would entirely disprove the cogency of the current interpretations and criticisms of the great Epic. A slight knowledge of the technicalities so often explained in this essay will surely furnish a clear idea of the subject matter. It is

plainly stated here, that the eternal Sabda-bramhan is the highest goal aimed at in the text and that it is its divine work that is described therein.

शाश्वतं ब्रह्म परमं ध्रुवं ज्योतिः सनातनम् ।
यस्य दिव्यानि कर्माणि कथयन्ति मनीषिणः ॥

The region of devotional work detailed is certainly mental and subtle called Viswom where the evolution and involution of the subtle elements constitute the work specified.

असत्सत्सदसच्चैव यस्माद्विश्वं प्रवर्तते ।
सन्ततिश्च प्रवृत्तिश्च जन्ममृत्युपुनर्भवाः ।
अध्यात्मं श्रूयते यत्र पञ्चभूतगुणाद्यकम् ॥

This Sabda-bramhan is a combination of Avyakta and Parom, and it is perceived like reflection of the Supreme Spirit in the heart engaged in yogic meditation.

अव्यक्तादि परं यच्च स एव परिगीयते ।
यं ध्यायन्ति सदा मुक्ता ध्यानयोगबलान्विताः ।
प्रतिबिम्बमिवादर्शे पश्यन्त्याश्चन्यवस्थितम् ॥

It may be clearly observed here that the above is exactly the technical idea expressed in verse 3 Adhyaya 8 of the Bhagavat-Gita.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्म संज्ञितः ॥

“Aksharom is the Paramom or Saguna-bramhan. Its Swa-bhava or character is called Adhyatmom. Visarga or relinquishment which leads to the perception of the subtle elements is here technically known as Karina.”

We obtain here a clear idea of the work expected from the religious instructions furnished in the great Epic as well

as the celebrated Bhagavat-Gita. The Karma or action described in both is specified as Visarga or relinquishment. We now know more or less what the Maha-bharata and the Bhagavat-Gita contain and contain not.

54. *Conclusion.* We have now gone through the whole of the contents of one of the greatest Epics owned by a great and ancient nation in the world. In doing so however, our main and only object was to bring to light the now forgotten Puranic method particularly adopted for the treatment of sacred subjects in the whole of our religious literature, and we are by this time completely assured that all the prevailing ideas of inconsistencies, irrelevancies, anachronisms, mythologies, allegories and human histories as attached to its sacred contents are but the mistaken results of unfortunate and injurious misinterpretations consequent on the entire ignorance of the technical method of treatment. It would indeed be a mere waste of time and energy now to continue quarrelling over even the existence of this Puranic method. Such an unwise persistency will only prove detrimental to the recognised dignity and usefulness of the modern advanced civilization, without in the least affecting the solidity or value of the sacred literature long bequeathed to us by our venerable forefathers. For, it has all this time remained as a valuable treasure to those who sincerely cared to utilize its contents, and it will surely continue to be such to every human being without distinctions of caste or nationality, provided only he is prepared to seek benefit out of it, keeping aside all unbecoming ideas of bias and narrow sectarianism. It is a fountain of true knowledge where every thirsty soul can drink deep and quench his thirst. Sincerity and earnestness are the only simple requirements to secure complete achievement in this holy direction. It is

a bare fact that nothing really useful can be expected without these requisites, even in the sphere of mundane transactions.

रथस्यैकं चक्रं भुजगयमिताः सप्ततुरगा
 निरालम्बो मार्गश्चरणरहितः सारथिरपि ।
 रविर्यात्येवाऽन्तं प्रतिदिनमपारस्य नभसः
 क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे ॥
 जातोऽहं जनको ममैष जननी क्षेत्रं कळत्रं कुलं
 पुत्रा मित्रमरातयो वसु बलं विद्या सुहृद्बान्धवाः ।
 चित्तस्पन्दितकल्पनामनुभवन् विद्यामविद्यामयीं
 निद्रामेत्य विघूर्णितो बहुविधान् स्वप्नानिमान् पश्यति ॥
 लाटीनेत्रपुटी पयोधरघटी क्रीडाकुटी दोस्तटी
 पाटीरद्रुमवर्णनेन कविभिर्मूढैर्दिनं नीयते ।
 गोविन्देति जनार्दनेति जगतां नाथेति कृष्णेति च
 व्याहारैः समयस्तदेकमनसां पुंसामतिक्रामति ॥
 वेदस्याध्ययनं कृतं परिचितं शास्त्रं पुराणं स्मृतं
 सर्वं व्यर्थमिदं पदं न कमलाकान्तस्य चेत्कीर्तितम् ।
 उत्खातं सदृशीकृतं विरचितः सेकोऽम्भसा भूयसा
 सर्वं निष्फलमालवालवलये क्षिप्तं न बीजं यदि ॥



